

F. A. Crowninshield.

1645



5

1091

Temany 659.

124

3 stanzas on p. 80

Chorus 2^d

THE
SIMPLE COBLER
OF
AGGAVVAM in AMERICA.

WILLING
To help mend his Native Country, lamentably tattered, both in the upper-Leather and sole, with all the honest stitches he can take.

And as willing never to be paid for his work,
by Old English wonted pay.

It is his Trade to patch all the year long, gratis.

Therefore I pray Gentlemen keep your purses.

By Theodore de la Guard.

In rebus arduis ac tenui spe, fortissima quaque consilia tutissima sunt. Cic.

In English,
When bootes and shoes are torne up to the lests,
Coblers must thrust their awles up to the hefts.

This is no time to feare *Apelles gramm:*
Ne Sutor quidem ultra crepidam.

LONDON,
Printed by John Dever & Robert Ibbitson, for Stephen Bowtell, at the
signe of the Bible in Popes Head-Alley, 1647.

THE
SIMPLE
OF

A GAVVAM IN AMERICA.

WILLING

To help mend his Native Country is
recently entered
and to wish all the

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And as willing never to be paid for his work
by O. English would pay.

It is his Trade to patch all the year long, gratis.

Therefore I pray Gentlemen keep your parties.

By Theodore de la Coud.

London: Printed and sold by J. B. Smith, in the Strand, 1755.

In English,

W. and J. Smith and Co. are now up to the hills,
Cottages and small farms twice up to the hills.

The author of the "Simple" is now
in the country, and is now up to the hills.

LONDON.

Printed by J. B. Smith, in the Strand, 1755.
Sign of the Bible in Paper Street, 1755.

APJCS



TO THE
READER:

Gentlemen,



Pray make a little roome for a
Cobler, his work was done in time,
but a ship setting sayle one day
too soon makes it appeare some
weeks too late; Seeing hee is so
reasonable as to demand no other
pay for his labour and leather, but leave to pay us
well for our faults, let it be well accepted, as Coun-
sell in our occasions to come, and as Testimony to what
is past,

By a Friend.

JOHN CARTER BROWN

TO THE READER

Pray make a little room for a
Copper, his work was done in time,
but a little longer he one day
too long appears some
weeks too late, seeing there is so
much to be done, and other
responsibilities to demand, and other
for his labor, but leave to pay us
well for our pains, let it be well accepted, as Com-
mended in our occasion to come, and as Testimony to what

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By a Friend.



John Carter Brown
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THE
SIMPLE COBLER
OF
AGGAVVAM in AMERICA.



Either I am in an Apoplexie, or that man is in a Lethargie, who doth not now sensibly feel God shaking the Heavens over his head, and the Earth under his feet : The Heavens so, as the Sun begins to turne into darknesse, the Moon into blood, the Starres to fall down to the ground ; So that little Light of Comfort or Counsell is left to the sonnes of men : The Earth so, as the foundations are failing, the righteous scarce know where to finde rest, the Inhabitants stagger like drunken men : It is in a manner dissolved both in Religions and Relations : And no marvell ; for, they have defiled it by transgressing the Lawes, changing the Ordinances, and breaking the Everlasting Covenant. The Truths of God are the Pillars of the world, whereon States and Churches may stand quiet if they will ; if they will not, He can easily shake them off into delusions, and distractions enough.

Sathan.

The Simple Cobler of

Sathan is now in his passions, hee feeles his passion approaching ; he loves to fish in royled waters. Though that Dragon cannot sting the vitals of the Elect mortally, yet that Beelzebub can fly-blow their Intellectuals miserably : The finer Religion grows, the finer he spins his Cobwebs, he will hold pace with Christ so long as his wits will serve him. Hee sees himselfe beaten out of grosse Idolatries, Heresies, Ceremonies, where the Light breakes forth with power ; he will therefore bestirre him to prevaricate Evangelicall Truths, and Ordinances, that if they will needs be walking, yet they shall *laborare varicibus*, and not keep their path : he will put them out of time and place ; Asscinating for his Engineers, men of Paracelsian parts, well complexioned for honesty ; for, such are fittest to Mountebanke his Chimistry into sicke Churches and weake Judgements.

Nor shall hee neede to stretch his strength overmuch in this worke : Too many men having not laid their foundation sure, nor ballasted their Spirits deep with humility and feare, are prest enough of themselves to evaporate their owne apprehensions. Those that are acquainted with Story know, it hath ever been so in new Editions of Churches : Such as are least able, are most busy to pudder in the rubbish, and to raise dust in the eyes of more steady Repayers. Civill Commotions make room for uncivill practises : Religious mutations, for irreligious opinions : Change of aire, discovers corrupt bodies : Reformation of Religion, unsound mindes. He that hath any well-faced phancy in his Crowne, and doth
not

not vent it now, feares, the pride of his own heart will dub him duns for ever. Such a one will trouble the whole *Israel* of God with his most untimely births, though he makes the bones of his vanity stick up, to the view and grieve of all that are godly wise. The devill desires no better sport then to see light heads handle their heeles, and fetch their carreers in a time, when the Roofe of Liberty stands open.

The next perplexed Question, with pious and ponderous men, will be. What should be done for the healing of these comfortlesse exulcerations. I am the unablest adviser of a thousand, the unworthiest of ten thousand; yet I hope I may presume to assert what follows without just offence.

First, such as have given or taken any unfriendly reports of us *New-English*, should doe well to recollect themselves. We have been reputed a Colluvies of wild Opinionists, swarmed into a remote wilderness to find elbow-rooms for our phanatick Doctrines and practises: I trust our diligence past, and constant sedulity against such persons and courses, will plead better things for us. I dare take upon me, to be the Herauld of *New-England* so farre, as to proclaim to the world, in the name of our Colony, that all Familists, Antinomians, Anabaptists, and other Enthusiasts, shall have free Liberty to keep away from us, and such as will come to be gone as fast as they can, the sooner the better.

Secondly, I dare averre, that God doth nowhere in his word tolerate Christian States, to give Tolerations to such adversaries of his Truth, if they have power in their hands to suppress them.

B

Here

Here is lately brought us an Extract of a *Magna Charta*, so called, compiled between the Sub-planters of a *West-Indian* Island; whereof the first Article of constipulation, firmly provides free stable-roome and litter for all kinde of consciences, be they never so dirty or jadisish; making it actionable, yea, treasonable, to disturb any man in his Religion, or to discommend it, whatever it be. We are very sorrow to see such professed profaneness in *English* Professors, as industriously to lay their Religious foundations on the ruine of true Religion; which strictly bindes every conscience to contend earnestly for the Truth: to preserve unity of spirit, faith and Ordinances, to be all like-minded, of one accord; every man to take his brother into his Christian care: to stand fast with one spirit, with one minde, striving together for the faith of the Gospel: and by no means to permit Heresies or erroneous opinions: But God abhorring such loathsome beverages, hath in his righteous judgement blasted that enterprize, which might otherwise have prospered well, for ought I know: I presume their case is generally known ere this.

If the devill might have his free option, I beleeve he would ask nothing else, but liberty to enfranchise all other Religions, and to embondage the true; nor should he need: It is much to be feared, that laxe Tolerations upon State-pretences and planting necessities, will be the next subtle Stratagem he will spread, to distate the Truth of God and supplant the peace of the Churches: Tolerations in things tolerable, exquisitely drawn out by the lines of the Scripture, and penfill of the Spirit, are the sacred favours of Truth,
the

the due latitudes of Love, the faire Compartiments of Christian fraternity: but irregular dispensations, dealt forth by the facilities of men, are the frontiers of error, the redoubts of Schisme, the perillous irritaments of carnall enmity.

My heart hath naturally detested foure things: The standing of the Apocrypha in the Bible; Forrainers dwelling in my Countrey, to crowd out native Subjects into the corners of the Earth; Alchymized coines; Toleration of divers Religions, or of one Religion in segregant shapes: He that willingly assents to the last, if he examines his heart by day-light, his conscience will tell him, he is either an Atheist, or an Heretique, or an Hypocrite, or at best a captive to some lust: polchpiery is the greatest impiety in the world. True Religion is *Ignis probationis*, which doth *congregare homogenea & segregare heterogenea*.

Not to tolerate things meerly indifferent to weak consciences, argues a conscience too strong: pressed uniformity in these, causes much disunity. To tolerate more than indifferents, is not to deale indifferently with God; He that doth it, takes his Scepter out of His hand, and bids Him stand by. The power of all Religion and Ordinances, lies in their purity: their purity in their simplicity: then are mixtures pernicious. I lived in a City, where a Papist Preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same Pulpit: the Religion of that place was but motly and meagre, their affections Leopard-like.

If the whole Creature should conspire to doe the

Creator a mischiefe, or offer him an insolency, it would be in nothing more, then in erecting untruths against his Truth, or by sophisticating his Truths with humane medley's: the removing of some one iota in Scripture, may draw out all the life, and traverse all the Truth of the whole Bible: but to authorise an untruth, by a Toleration of State, is to build a Sconce against the walls of Heaven, to batter God out of his Chaire: To tell a practicall lye, is a great sinne, but yet transient; but to set up a Theoricall untruth, is to warrant every lye that lyes from its root to the top of every branch it hath.

I would willingly hope that no Member of the Parliament hath skilfully ingratiated himselfe into the hearts of the House, that he might watch a time to midwife out some ungracious Toleration for his own turne, and for the sake of that, some others. I would also hope that a word of generall caution should not bee particularly misapplied. Yet good Gentlemen, looke well about you, and remember how *Tiberius* plaid the Fox with the Senate of *Rome*, and how *Fabius Maximus* cropt his eares for his cunning.

That State is wise, that will improve all paines and patience rather to compose, then tolerate differences in Religion. There is no divine Truth, but hath much Celestiall fire in it from the Spirit of Truth: nor no irreligious untruth, without its proportion of Antifire from the Spirit of Error to contradict it: the zeale of the one, the virulency of the other, must necessarily kindle Combustions. Fiery diseases seated in the spirit, embroile the whole frame of the body; others more externall and coole, are lesse dangerous. They which

which divide in Religion, divide in God ; they who divide in him , divide beyond *Genus Generalissimum*, where there is no reconciliation, without atonement, that is, without uniting in him , who is One , and in his Truth, which is also one.

Wise are those men who will be perswaded rather to live within the pale of Truth where they may bee quiet, than in the purliev's, where they are sure to bee hunted ever and anon , doe Authority what it can. Every singular Opinion , hath a singular opinion of it self ; and he that holds it, a singular opinion of himselfe, and a simple opinion of all contra-sentients : he that confutes them, must confute all three at once , or else he does nothing, which will not be done without more stirre then the peace of the State or Church can indure.

And prudent are those Christians, that will rather give what may be given, then hazard all by yeelding nothing. To sell all peace of Country , to buy some peace of Conscience unseasonably , is more avarice than thrift , imprudence than patience : they deale not equally, that set any Truth of God at such a rate; but they deale wisely that will stay till the Market is fallen.

My prognosticks deceive me not a little , if once within three seven yeares , peace prove not such a penny worth at most Martts in Christendome ; that he that would not lay downe his money, his lust, his opinion, his will, I had almost said the best flower of his Crowne, for it, while he might have had it ; will tell his owne heart, he plaid the very ill husband.

Concerning Tolerations I may further assert.

That Persecution of true Religion, and Toleration of false are the *Fannes* and *Fambres* to the Kingdome of Christ, whereof the last is farre the worst. *Augustines* tongue had not owed his mouth one penny-rent though it had never spake word more in it, but this, *Nullum malum pejus libertate errandi.*

He that is willing to tolerate any Religion, or discrepant way of Religion, besides his owne, unlesse it be in matters meerly indifferent, either doubts of his owne, or is not sincere in it.

He that is willing to tolerate any unsound Opinion, that his owne may also be tolerated, though never so sound, will for a need hang Gods Bible at the Devills girdle.

Every Toleration of false Religions, or Opinions hath as many Errors and sinnes in it, as all the false Religions and Opinions it tolerates, and one sound one more.

That State that will give Liberty of Conscience in matters of Religion, must give Liberty of Conscience and Conversation in their Morall Lawes, or else the Fiddle will be out of tune, and some of the strings cracke.

He that will rather make an irreligious quarrell with other Religions, then try the Truth of his own by valuable Arguments, and peaceable Sufferings; either his Religion, or himselfe is irreligious.

Experience will teach Churches and Christians, that it is farre better to live in a State united, though somewhat Corrupt, then in a State, whereof some Part

is Incorrupt, and all the rest divided.

I am not altogether ignorant of the eight Rules given by Orthodox Divines, about giving Tolerations, yet with their favour I dare affirme,

That there is no Rule given by God for any State to give an Affirmative Toleration to any false Religion, or Opinion whatsoever; they must connive in some Cases, but may not concede in any.

That the State of *England* (so farre as my Intelligence serves) might in time have prevented with ease, and may yet without any great difficulty deny both Toleration, and Connivances *salva Republica*.

That if the State of *England* shall either willingly Tolerate, or weakly connive at such Courses, the Church of that Kingdome will sooner become the Devils Dancing-Schoole, then Gods-Temple: The Civill State a Beare-garden, then an Exchange: The whole Realme a Pais base, then an *England*. And what pity it is, that that Country which hath been the Staple of Truth to all Christendome, should now become the Aviary of Errors to the whole World, let every fearing heart judge.

I take Liberty of Conscience to bee nothing but a freedome from sinne, and error. *Conscientia in tantum libera, in quantum ab errore liberata*. And liberty of Error nothing but a Prison for Conscience. Then small will bee the kindnesse of a State to build such Prisons for their Subjects.

The Scripture saith, there is nothing makes free but Truth; and Truth saith, there is no Truth but One: If the States of the World would make it their sumptuous Care to preserve this One Truth in its purity
and

and Authority it would eat them of all other Politicall cares. I am sure Satan makes it his grand, if not onely task, to adulterate Truth; Falshood is his sole Scepter, whereby he first ruffled, and ever since ruined the World.

If Truth be but One, me thinks all the Opinionists in *England* should not be all in that One Truth, some of them I doubt are out. He that can extract an unity out of such a disparity, or contrackt such a disparity into an unity; had need be a better Artist, then ever was *Drebell*.

If two Centers (as we may suppose) be in one Circle, and lines drawn from both to all the points of the Compasse, they will certainly crosse one another, and probably cut through the Centers themselves.

There is talke of an universall Toleration, I would talk what I could against it, did I know what more apt and reasonable Sacrifice *England* could offer to God for his late performing all his heavenly Truths, then an universall Toleration of all hellish Errors, or how they shall make an universall Reformation, but by making Christs Academy the Devils University, where any man may commence Heretique *per saltum*; where he that is *filius Diabolicus*, or *simpliciter pessimus*, may have his grace to goe to hell *cum Publico Privilegio*; and carry as many after him, as he can.

Religio docenda est, non coercenda is a pretty piece of *album Latinum* for some kinde of throats that are willingly sore, but *Hæresis dedocenda est non permittenda*, will be found in a farre better *Diamoron* for the Gargarismes

garismes this Age wants, if timely, and throughly applied.

If there be roome in *England* for

Familists
Libertines
Eraſtians
Antitrinitarians
Anabaptiſts,
Antiſcripturiſts
Arminians
Maniſtarians
Millinaries
Antinomians
Socinians
Arrians
Perſectiſts
Browniſts
Mortalians
Religious Men Seekers
but pernicious Enthuſiaſts,
Heretiques. &c.

then room
for

Manes
Lemures
Dryades
Homadryades
Potamides
Naiades
Hinnides
Pierides
Nereides
Pales
Anowides
Parcades
Caſtalides
Monides
Charites
Heliconides
Pegaſides. &c.

Good Spi-
rits, but ve-
ry Devills.

In a word room for Hell above ground.

But why dwell I ſo intolerable long about Tolera-
 tions, I hope my feares are but panick, againſt which
 I have a double cordiall. Firſt, That the Parliamēt
 will not though they could: Secondly, that they can-
 not though they would grant ſuch Tolerations. God
 who hath ſo honoured them with eminent wiſdome
 in all other things, will not ſuffer them to caſt both

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his,

his, and their Honour in the dust of perpetuall Infamy, doe what they can; nor shall those who have spent so great a part of their substance in redeeming their Civill Liberties from Usurpation, lose all that remains in enthralling their spirituall Liberty by Toleration.

It is said Opinionists are many, and strong, that *de sunt Dires*, that it is *turbata Respublica*, I am very sorry for it, but more sorry, if despondency of minde shall cause the least tergiversation in Gods Worthies, who have receiv'd such pledges of his presence in their late Counsels, and Conflicts. It is not thousands of Opinionists that can pinion his Everlasting Armes, I can hardly beleve there is a greater unbeliever then my Selfe, yet I can verily beleve that the God of Truth will in a short time scatter them all like smoake before the winde. I confesse I am troubled to see Men so over-troubled about them; I am rather glad to heare the Devill is breaking up house in *England*, and removing somewhether else, give him leave to sell all his rags, and odde-ends by the out-cry; and let his petty Chapmen make their Market while they may, upon my poore credit it will not last long. Hee that hath done so much for *England* will go on to perfect his owne praise, and his Peoples Peace: Let good men stand still, and behold his further Salvation. He that sitteth in the Heavens laughs at them, the most high hath them in Derision, and their folly shall certainly be manifested to all men.

Yet I dare not but adde, and in the Name of God will adde, that if any Publique members of Church or State, have been either open fautors, or privie abettors
of

of any blasphemous, contagious Opinions; It will be their wisdom to proportion their repentance to their Sinne, before God makes them Publique monuments of Ignominie, and Apostasie.

Thirdly, That all Christian States, ought to disavow and decry all such Errours, by some peremptory Statutory Act, and that in time, that Subjects knowing fully the minde of the State, might not delude themselves with vaine hopes of unsufferable Liberties. It is lesse to say *Statuatur veritas, ruat Regnum*, than *Fiat justitia, ruat Cælum*; but there is no such danger in either of them. Feare nothing Gentlemen, *Rubiconem transiistis, iacta est alea*, ye have turned the Devill out of doores; sling all his old parrell after him out at the windows, lest he makes an errand for it againe. *Qua relinquuntur in morbis post indicationem, recidivas facere consuevere*. Christ would have his Church without spot or wrinkle; They that helpe make it so, shall lose neither honour nor labour: If yee be wise, suffer no more thorns in his sides or your owne. When God kindles such fires as these, he doth not usually quench them, till the very scum on the pot sides be boyled clean away, *Ezek. 24. 10, 11*. Yee were better to do it your selves, than leave it to him: the Arme of the Lord is mighty, his hand very heavy; who can dwell with his devouring fire, and long-lasting burnings?

Fourthly, to make speedy provision against Obstinates and disseminaries: where under favour, two things will be found requisite. First, variety of penalties, I meane certaine, not indefinite: I am a Crabbat against Arbitrary Government. Experience

ence hath taught us here, that politicall, domesticall, and personall respects, will not admit one and the same remedy for all, without sad inconveniences: Secondly, Just severity: persecution hath ever spread Truth, prosecution scatterd Errour: Ten of the most Christian Emperors, found that way best; Schollars know whom I meane: Five of the ancient fathers perswaded to it, of whom *Augustine* was one, who for a time argued hard for Indulgency: but upon conference with other prudent Bishops, altered his judgement, as appeares in three of his Epistles, to *Marcellinus*, *Donatus*, and *Boniface*. I would be understood, not onely an Allowers, but an humble Petitioner, that ignorant and tender conscienced Anabaptists may have due time and means of conviction.

Fiftly, That every Propheer, to whom God hath given the tongue of the learned, should teach, and every Angell who hath a pen and inkehorne by his side, write against these grieving extravagancies: writing of many bookes, I grant is irksome, reading endlesse. A reasonable man would thinke Divines had declaimed sufficiently upon these Themes. I have ever thought the Rule given, *Titus*, 3. 10. which cuts the worke short and sharpe to be more properly prevalent, then wearysome waiting upon unwearyable Spirits. It is a most toylsome taske to runne the wild-goose chase after a well breath'd Opinionist: they delight in vitiligation: it is an Itch, that loves a life to be scrubd: they desire not satisfaction, but satisfaction, whereof themselves must be judges: yet in new eruptions of Errour with new objections, silence is sinfull.

As

As for my selfe, I am none of the disputers of this world: all I can doe, is to guesse when men speake true or false, divinity: If I can but finde the parentall root, or formall reason of a Truth, I am quiet; if I cannot, I shore up my slender judgement as long as I can, with two or three the handsomest props I can get: I shall therefore leave arguments to acuter heads, and onely speake a word of Love, with all Christian respect to our deare brethren in *England*, which are against baptizing of Infants: I intreat them to consider these few things seriously and meekly. First, what a high pitch of boldnesse it is for man to cut a principall Ordinance out of the Kingdome of God; if it be but to make a dislocation, which so farre disgloods the Ordinance, I feare it altogether unhallows it: to transplace and transtime a stated Institution of Christ, without his direction, I thinke, is to destroy it. Secondly, what a Cruelty it is to devest Children of that onely externall priviledge which their heavenly father hath bequeathed them, to interest them visibly in Himselfe, His Sonne, His Spirit, His Covenant of Grace, and the tender bosome of their carefull mother the Church. Thirdly, what an Inhumanity it is, to deprive parents of that comfort they may take from the baptisme of their Infants dying in their Childehoold. Fourthly, How unlesonable and unkindely it is, to interturbe the State and Church with these Amalekitish onsets, when they are in their extreame pangs of travell with their lives. Fifthly, To take a through view of those who have preambled this by-path. Being sometimes in the Crowds of foraine weather-dopers, that is,

Anabaptists; and prying into their inward frames with the best eyes I had; I could not but observe these disguised guises in the generality of them.

First, A flat formality of Spirit without salt or savour in the spiritualties of Christ, as if their Religion began and ended in their Opinion. Secondly, a shallow slighting of such as dissent from them, appearing too often in their faces, speeches and carriages. Thirdly, a feeble, yet peremptory obstinacy; seldom are any of them reclaimed. Fourthly, a shamefull sliding into other such tarpauling tenets, to keep themselves dry from the showers of Justice, as a rationall minde would never entertain, if it were not Error-blasted from Heaven and Hell: I should as shrewdly suspect that Opinion, that will cordially corrive with two or three sottish errors, as that faith that can professedly live with two or three sordid sins. I dare not feare our godly brethren in *England* to be yet comming to this passe; how soon they may, themselves know not; the times are slippery: They will undoubtedly finde God, as jealous of his Ordinances, as themselves of their Opinions:

Sixthly, That Authority ought to see their Subjects children baptized, though their Parents judgments be against it, if there be no other Evangelicall barre in the way.

Seventhly, That prudent men, especially young, should doe well not to ingage themselves in conference with Errorists, without a good calling and great caution; their breath is contagious, their leprey spreading: receive not him that is weak, saith the Apostle, to doubtfull disputations; much lesse may they run them-

themselves into dangerous Sophistifications. He usually hears best in their meetings, that stops his eares cloffest; he opens his mouth to best purpose, that keeps it shut, and he doth best of all, that declines their company as wisely as he may.

Brethren, have an extraordinary care also of the late Theosophers, that teach men to climbe to heaven upon a ladder of lying figments. Rather then the devill will lose his game, he will out-shoot Christ in his own bow; he will outlaw the Law, quite out of the word and world: over-Gospell the Gospell, and quidanye Christ, with Sugar and Rats-bane. He was Professour not long since at Schelstat in *Alsatia*, where he learned, that no poyson is so deadly as the poyson of Grace.

The wisest way, when all is said, is with all humility and feare, to take Christ as himselfe hath revealed himselfe in his Gospell, and not as the Divell presents him to prestigiated phansies. I have ever hated the way of the Rosie-Crucians, who reject things as Gods wisdome hath tempered them, and will have nothing but their Spirits. If I were to give physick to Spirits, I would doe so too: but when I want physick for my body, I would not have my soule tartared: nor my Animall Spirits purged any way, but by my Naturall, and those by my bodily humours, and those by such Ordinaries, as have the nearest vicinage to them, and not by Metaphysicall Limberkings. I cannot thinke that *materia prima* or *secunda*, should be good for me, that am at least, *Materia millesima sexcentesima quadragesima quinta*.

Here I hold my selfe bound to set up a Beacon, to
give

give warning of a new-sprung Sect of Phrantafticks, which would perswade themselves and others, that they have discovered the Nor-west passage to Heaven. These wits of the game, cry up and downe in corners such bold ignotions of a new Gospel, new Christ, new Faith, and new gay-nothings, as trouble unfetled heads, querulous hearts, and not a little grieve the Spirit of God. I desire all good men may be saved from their Lunatick Creed, by Infidelity; and rather beleve these torrid overtures will prove in time, nothing but horrid raptures downe to the lowest hell, from which he that would be delivered, let him avoid these blasphemers, a late fry of croaking Frogs, not to bee indured in a Religious State, no if it were possible, not an houre.

As some are playing young Spaniels, questing at every bird that rises; so others, held very good men, are at a dead stand, not knowing what to doe or say; and are therefore called Seekers, looking for new Nuntio's from Christ, to assoile these benighted questions, and to give new Orders for new Churches. I crave leave with all respect to tell them, that if they looke into *Act. 20. 20. 25. Gal. 1. 8, 9. 1 Tim. 6. 13. 16.* and finde them not there; they may happily seeke as the young Prophets did for *Eliab's* corps, where it never was, nor ever will be found.

I cannot imagine why the Holy Ghost should give *Tim.* the solemnest charge, was ever given mortall man, to observe the Rules he had given, till the coming of Christ, if new things must be expected.

Woe be to them, who ever they be, that so trouble the wayes of God that they who have found the way

to heaven, cannot finde the way to Church : And woe be to them, that so gaze at the glorious light, they say, will break forth in the thousand yeares to come, that they make little of the gracious Truth that hath been revealed these sixteen hundred years past. And woe be to them that so under-value the first Master-Builders, I mean the Apostles of Christ, that unlesse he sends wiser then they, He must be accounted lesse faithfull in his house than *Moses* was.

I have cause enough to be as charitable to others as any man living; yet I cannot but fear, that those men never Moored their Anchors well in the firme soile of Heaven, that are weather-waft up and down with every eddy-wind of every new Doctrine. The good Spirit of God doth not usually tie up the Helme, and suffer passengers to Heaven to ride a drift, hither and thither, as every wave and current carryes them: that is a fitter course for such as the Apostle calls wandering Starres and Meteors, without any certain motion, hurried about with tempests, bred of the Exhalations of their own pride and self-wittednesse: whose damnation sleepeth not, and to whom the mist of darknesse is reserved for ever, that they may suffer irreparable shipwrack upon the Sands and Rocks of their own Errours, being of old ordained to condemnation.

Eightly, let all considerate men beware of ungrounded opinions in Religion : Since I knew what to fear, my timorous heart hath dreaded three things : a blazing starre appearing in the aire; a State Comet, I mean a favourite rising in a Kingdome; a new Opinion spreading in Religion : these are Exorbitancies :

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which is a formidable word; a *vacuum* and an exorbitancy, are mundicious evils. Concerning Noveltyes of opinions; I shall expresse my thoughts in these briefe passages. First, that Truth is the best boone God ever gave the world: there is nothing in the world, world, any further then Truth makes it so; it is better than any creat' *Ens* or *Bonum*, which are but Truths twins. Secondly, the least Truth of Gods Kingdome, doth in its place, uphold the whole kingdome of his Truths; Take away the least *vericulum* out of the world, and it unworlds all, potentially, and may unravell the whole texture actually, if it be not conserved by an Arme of extraordinary power. Thirdly, the least Evangelicall Truth, is more worth than all the Civill Truths in the world, that are meerly so. Fourthly, that Truth is the Parent of all Liberty whether politicall or personall; so much untruth, so much thraldome, *Iohn 8. 32.*

Hence it is, that God is so jealous of his Truths, that he hath taken order in his due Justice: First, that no practicall sin is so sinfull as some error in judgement; no men so accursed with indelible infamy and dedolent impenitency, as Authours of Heresie. Secondly, that the least Error, if grown sturdy and pressed, shall set open the Spittle-doore of all the squint-ey'd, wry-necked, and brasen-faced Errors that are or ever were of that litter; if they be not enough to serve its turne, it will beget more, though it hath not one crust of reason to maintain them. Thirdly, that that State which will permit Errors in Religion, shall admit Errors in Policy unavoidably. Fourthly, that that Policy which will suffer irreligious errors, shall suffer the losse

losse of so much Liberty in one kinde or other, I will not exempt *Venice, Rhaguse, the Nether-lands,* or any.

An easie head may soon demonstrate, that the pre-mentioned Planters, by Tolerating all Religions, had immazed themselves in the most intolerable confusions and inextricable thraldomes the world ever heard of. I am perswaded the Devill himselve was never willing with their proceedings, for feare it would break his winde and wits to attend such a Province. I speak it seriously according to my meaning. How all Religions should enjoy their liberty, Justice its due regularity, Civill cohabitation morall honesty, in one and the same Jurisdiction, is beyond the Artique of my comprehension. If the whole conclave of Hell can so compromise, exadverse, and diametriall contradictions, as to compolitize such a multimonstrous maufrey of heteroclytes and quicquidlibers quietly; I trust I may say with all humble reverence, they can doe more then the Senate of Heaven. My *modus loquendi* pardoned; I entirely wish much welfare and more wisdom to that Plantation.

It is greatly to be lamented, to observe the wanton fearlesseesse of this Age, especially of younger professors, to greet new opinions and Opinionists: as if former Truths were grown superannuate and saplesse, if not altogether antique. *Non senescit veritas.* No man ever saw a gray haire on the head or beard of any Truth, wrinkle, or morphew on its face: The bed of Truth is green all the year long. He that cannot solace himself with any saving Truth, as affectionately as at the first acquaintance with it, hath not

only a fastidious, but an adulterous heart.

If all be true we heare, Never was any people under the Sun, so sick of new Opinions as *English-men*; nor of new-fashions as *English-women*: if God helpe not the one, and the devill leave not helping the other, a blinde man may easily foresee what will become of both. I have spoken what I intend for the present to men; I shall speak a word to the women anon; in the mean time I intreat them to prepare patience.

Ninthly, that godly humble Christians ought not to wonder impatiently at the wonderfull works of God in these times: it is full Season for him to work Sovereign work, to vindicate his Sovereignty, that men may feare before him. States are unstated, Rulers growne Over-rulers, Subjects worse then men, Churches decayed. Tofts, Professors, empty casks filled with unholy humours; I speak not of all, but too many; I condemn not the generation of the just: God hath his remnant, whom he will carefully preserve. If it bee time for men to take up Defensive Armes against such as are called Gods, upon the point of *Salus Populi*, it is high time for him that is God indeed, to draw his Sword against wormes and no men, upon the point of *Majestas imperii*: The piercing of his Sword shall discover the thoughts of many hearts.

Lastly, I dare averre, that it ill becomes Christians any thing well shod with the preparation of the Gospel, to meditate flight from their deare Countrey upon these disturbances. Stand your grounds ye *Eleazars* and *Shammahs*, stir not a foot so long as you have half a foot of ground to stand upon: after one

or two such Worthies, a great Victory may be regained, and flying *Israel* may return to a rich spoile. *English-men*, be advised to love *England*, with your hearts and to preserve it by your Prayers. I am bold to say, that since the pure Primitive time, the Gospel never thrived so well in any soile on earth, as in the *British*; nor is the like goodnesse of nature, or Cornucopian plenty else-where to be found: if ye lose that Country, and finde a better before ye come to Heaven, my Cosmography failes me. I am farre from discouraging any, whom necessity of Conscience or condition thrusts out by head and shoulders: if God calls any into a Wildernesse, He will be no wildernesse to them, *Jer. 2.31.* witnesse his large beneficence to us here beyond expectation.

Ye say, why come not we over to help the Lord against the Mighty, in these his Sacred battailes?

I Answer, many here are diligently observing the counsell of the same Prophet, *22. 10. Weep not for him that is dead, neither bemoane him; but weep for him that is gone away and shall return no more to see his Native Country.* We make it an Article of our *American* Creed, which a celebrate Divine of *England* hath observed upon *Heb. 11.9.* That no man ought to forsake his own Country, but upon extraordinary cause, and when that cause ceaseth, he is bound in conscience to return if he can: We are looking to him who hath our hopes and seasons in his onely wise hand.

In the mean time, we desire to bow our knees before the Throne of Grace day and night; that the Lord would be pleased in his tender mercy to still the sad unquietnesse and per-peracute contentions, of that

most comfortable and renowned island, that at length He may have praise in his Churches, and his Churches peace in him, through Jesus Christ.

Should J not keep promise in speaking a little to Womens fashions, they would take it unkindly: J was loath to pester better matter with such stuffe; J rather thought it meete to let them stand by themselves, like the *Quæ Genus* in the Grammar, being Deficients, or Redundants, not to bee brought under any Rule: J shall therefore make bold for this once, to borrow a little of their loose-tongue Liberty, and mispend a word or two upon their long-wasted, but short-skirted patience: a little use of my stirrup will doe no harme.

Ridentem dicere verum, quid prohibet?

*Gray Gravity it selfe can well beteame,
That Language be adapted to the Theme.
He that to Parrots speaks, must parrotise;
He that instructs a foole, may act th' unwise.*

It is known more then enough, that J am neither Nigard, nor Cinick, to the due bravery of the true Gentry: if any man mislikes a bully mong drassock more then J, let him take her for all mee: J honour the woman that can honour her self with her attire: a good Text alwayes deserves a fair Margent: J am not much offended, if J see a trimme, far trimmer than she that wears it: in a word, whatever Christianity or Civility will allow, J can afford with *London* measure: but when J heare a nugiperous Gentledame inquire,

quire what dresse the Queen is in this week; what the nudiustertian fashion of the Court; J mean the very newest: with egge to be in it in all haste, what-ever it be; J look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of nothing, fitter to be kickt, if she were of a kickable substance, than either honoured or humoured.

To speak moderately, J truly confesse, it is beyond the ken of my understanding to conceive, how those women should have any true grace, or valuable vertue, that have so little wit, as to disfigure themselves with such exorick garbes, as not onely disman-tles their native lovely lustre, but transclouts them into gant bar-geese, ill-shapen shotten shell-fish, Egyptian Hieroglyphicks, or at the best into French flurts of the pastery, which a proper English woman should scorn with her heeles: it is no marvell they weare drailes on the hinder part of their heads, having nothing as it seems in the fore-part, but a few Squir-rills braines, to help them frisk from one ill-favor'd fashion to another.

*These whimmi' Crow'd shees, these fashion-fansying wits,
Are empty thin brain'd shells, and fidling Kits,*

The very troublers and impoverishers of mankind. J can hardly forbear to commend to the world a say-ing of a Lady living sometime with the Queen of Bo-hemish, J know not where she found it, but it is pittie it should be lost.

*The world is full of care, much like unto a bubble;
Women and care, and care and women, and women and
(care and trouble.*

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The Verles are even enough for such odde pegma's. J can make my self sick at any time, with comparing the dazzeling splendor wherewith our Gentlewomen were embellished in some former habits, with the gut-foundred goosdome, wherewith they are now surcingled and debauched. We have about five or six of them in our Colony: if J see any of them accidentally, J cannot cleanse my phansie of them for a month after. I have been a solitary widdower almost twelve years, purposed lately to make a step over to my Native Country for a yoke-fellow: but when J consider how women there have tripe-wifed themselves with their cladments, J have no heart to the voyage, lest their nauseous shapes and the Sea, should work too sorely upon my stomach. J speak sadly; me thinks it should break the hearts of English-men, to see so many goodly English-women imprisoned in French Cages, peering out of their hood-holes for some men of mercy to help them with a little wit, and no body relieves them.

It is a more common then convenient saying, that nine Taylors make a man: it were well if nineteene could make a woman to her minde: if Taylors were men indeed, well furnished but with meere morall principles, they would disdain to be led about like Apes, by such mymick Marmosets. It is a most unworthy thing, for men that have bones in them, to spend their lives in making fidle-cases for futilous womens phansies; which are the very pettitoes of infirmity, the gyblots of perquisquilian royes. J am so charitable to think, that most of that mystery, would work the cheerfuller while they live, if they might be well

well discharged of the tying slavery of mis-tyring women: it is no little labour to be continually putting up English-women into Our-landish caskes; who if they be not shifted anew, once in a few moneths, grow too sowre for their Husbands. What this Trade will answer for themselves when God shall take measure of Taylors consciences is beyond my skill to imagine. There was a time when

*The joyning of the Red-Rose with the White,
Did set our State into a Damask plight.*

But now our Roses are turned to *Flore de lices*, our Carnations to Tulips, our Gilliflowers to pansies, our City-Dames, to an indenominable Quæmalry of over-turcas'd things. Hee that makes Coates for the Moone, had need take measure every noone; and he that makes for women, every Moone, to keep them from Lunacy.

I have often heard diverse Ladies vent loud feminine complaints of the wearisome varieties and chargeable changes of fashions: J marvell themselves preferre not a Bill of redresse. J would *Essex* Ladies would lead the *Chore*, for the honour of their Country and persons; or rather the thrice honourable Ladies of the Court, whom it best beseemes: who may wel presume of a *Le Roy le veut* from our sober King, a *Les Seigneurs ont Assensus* from our prudent Peers, and the like *Assensus* from our confederate, J dare not say wise-worne Commons: who I believe had much rather passe one such Bill, than pay so many Taylors Bills as they are forced to doe.

Most deare and unparallel'd Ladyes, be pleased to attempt it: as you have the precellency of the women

All the Counties and shires of England have had wars in them since the Conquest, but Essex, which is onely free, and should be thanstull.

of the world for beauty and feature; so assume the honour to give, and not take Law from any, in matter of attire: if ye can transact so faire a motion among your selves unanimously, I dare say, they that most re-nite, will least repent. What greater honour can your Honors desire, then to build a Promontory president to all foraigne Ladies, to deserve so eminently at the hands of all the English Gentry, present and to come: and to confute the opinion of all the wise men in the world; who never thought it possible for women to doe so good a work?

I addresse my self to those who can both heare and mend all if they please: I seriously feare, if the pious Parliament doe not finde a time to state fashions, as ancient Parliaments have done in some part, God will hardly finde a time to state Religion or Peace: They are the surgued yres of pride, the wantronnesse of idleness, provoking sins, the certain prodromies of assured judgement, *Zeph. i. 7, 8.*

It is beyond all account, how many Gentlemens and Citizens estates are deplumed by their feather-headed wives; what usefull supplies the pannage of *England* would afford other Countries, what rich returns to it self, if it were not slic'd out into male and female fripperies: and what a multitude of misemploy'd hands, might be better improv'd in some more manly Manufactures for the publique weale: it is not easily credible, what may be said of the preterpluralities of Taylors in *London*: I have heard an honest man say that not long since there were numbred between *Temple-barre* and *Charingcrosse*, eight thousand of that Trade: let it be conjectured by that proportion

portion how many there are in and about *London*, and in all *England*, they will appeare to be very numerous. If the Parliament would please to mend women, which their Husbands dare not doe, there need not so many men to make and 'mend as there are. I hope the present dolefull estate of the Realme, will perswade more strongly to some considerate course herein, than I now can.

Knew I how to bring it in, I would speak a word to long haire, whereof I will say no more but this: if God proves not such a Barbor to it as he threatens, unlesse it be amended, *Esa. 7. 20.* before the Peace of the State and Church be well settled, then let my prophecy be scorned, as a sound minde scornes the ryot of that sin, and more it needs not. If those who are tearmed Rattle-heads and impuritans, would take up a Resolution to begin in moderation of haire, to the just reproach of those that are called Puritans and Round-heads, I would honour their manlinesse, as much as the others godlinesse, so long as I knew what man or honour meant: if neither can find a Barbours shop, let them turne in, to *Psal. 68. 21. Jer. 7. 29. I Cor. 11. 14.* if it be thought no wisdome in men to distinguish themselves in the field by the Sciffers, let it be thought no injustice in God, not to distinguish them by the Sword. I had rather God should know me by my sobriety, than mine enemy not know me by my vanity. He is ill kept, that is kept by his own sin. A short Promise, is a farre sater guard than a long lock: it is an ill distinction which God is loth to look at, and his Angels cannot know his Saints by. Though it be not the mark of the Beast, yet it may be the mark

of a beast prepared to slaughter. I am sure men use not to weare such manes; I am also sure Souldiers use to weare other marklets or noradoes in time of battell.

Having done with the upper part of my worke, I would now with all humble willingnesse set on the best peece of Soule leather I have, did I not feare I should breake my All, which though it may be a right old English blade, yet it is but little and weake. I should esteeme it the best piece of workmanship my Cobling hand ever wrought, if it would please him whose worke it is, to direct me to speake such a word over the Sea, as the good old woman of *Abel* did over the wall, in the like exigent: but alas, I am but simple. What if I be?

*When States dishel'd are, and lames untwist,
Wise men keep their tongues, fooles speak what they list.*

I would not be so unwise as to grieve the wise, if I were wise enough to foresee it: I would speake nothing to the Cause or Continuance of these wearisome Warres hitherto; the one is enough debated, the other more than enough peracted. Nor would I declaine of the uncomelinesse, unbrotherlinesse, unseasonableness and unreasonable of these direfull digladiations: every stroke strucke sounds to loud upon this harsh string. I would much rather speake perswasives to a comely brotherly seasonable and reasonable cessation of Armes on both sides, by a drawne battell: Wherein if I shall adventure a few overbold words, I intreat my ignorance, impartiality, and Loyalty may plead pardon for me.

Four meanes there are, and no more, within the
com-

compasse of my consideration, conducing to what is desired. Either to get the Standard fixed in heaven by the Lord of Hosts taken downe, I meane by Reformation: Or to set up white colours instead of red, on one side or other, I meane by Composition: Or by furling up all the Ensignes on both sides, I meane by mutuall and generall Cessation: Or by still displaying all the Colours and Corners of every batallion. I meane by Prosecution: without Reformation there will hardly be any Composition; without Composition little hope of Cessation; without Cessation there must and will bee Prosecution; which God forbid.

*Vitrix causa
Dis p'acuit, sed
Vista Catoni.
Lucan.*

Reformation.

When the Roman Standard was defixed with such difficulty at the battell betweene *Hanniball* and *Flaminius* at *Thrasimene*, it proved an ill Omen. When God gives quietnesse, who can make trouble; when he hideth his face, who can behold him? whether it be against a Nation or a man onely, That the Hypocrite reigne not, lest the people be insinuated, *Job* 34. 29, 30. How can the Sword of the Lord put it selfe up into its scabbard and be quiet, when himselfe hath given it a charge to the contrary? *Jer.* 47. 6, 7. It was a Cardinall Truth which Cardinall *Poole* spake to *H. 8.* *Penes Reges est inferre bellum, penes autem Deum terminare.* If Kings will make their beginnings, God will make his ends: much more when himselfe begins: when I begin, I will also make an end, *1 Sam.* 3. 12. Farre better were it, for men to make an end with him in time, than put him to make such an end with them as he there intends.

Politickall Reformation he seemes to call for now *indigitanter*. When he beholds Christian Kingdomes and States untound in their foundations, illineall in their superstructures, unjust in their administrations; he kicks them in peeces with the foot of his Indignation: But when Religious Statesmen frame and build by the leuell and plummet of his wisdom, then people may say as his servants of old, Looke upon Zion the City of your Solemnities; your eyes shall see it a quiet habitation, a Tabernacle that shall not be taken downe; not one of the stakes thereof shall be removed, neither shall any of the coards thereof be broken; neither by civill commotions nor forreigne invasions, *Isa. 33. 20.* When the coards of a State are exquisitely tight, and the stakes firmly pitched; such a Tent, though but a Tent, shall not easily flutter or fall: But if the Tacklings be so loose, that the maine mast cannot stand steady, nor the Saile be well spread; then may the lame divide a great spoyle, *ver. 23.* If Religion, Lawes, Liberties, Affections, Conversations, and forreigne federacies be slight; the strength of strong men shall be weaknesse, and the weaknesse of the weake victorious.

Pura politeja ne unum admittit solacismum, neque valet, praescriptio in politicis aut moralibus. It may maintaine a bright conjecture, against a rusty truth: a legible possession, against an obliterate Claime: an inconvenience, against a convenience, where no cleare remedy may be had: but never any thing that is formally sinfull, or materially mischievous. When rotten States are foundly mended from head to foot, proportions duly admeasured, Justice justly dispenced; then

then shall Rulers and Subjects have peace with God and themselves : but till then, the gayest Kingdomes shall be but ruffling scuffling, removing and commoving hovells. For *England*, however the upper Stories are shroaddy shattred ; yet the foundations and frame being good or mendable by the Architects now at worke, there is good hope, when peace is settled, people shall dwell more wind-tight and water-tight than formerly. I earnestly wish our Mr. Builders to remember, that punctuallity in Divinity & Politie, is but regularity; that what is amisse in the mould, will mistashion the profult: and that if this market be slipt, things may grow as deare as ever they were. Most expert Gentlemen, bee intreated at length to set our head right on our shoulders, that we may once looke upwards and goe forwards like proper Englishmen.

God will also have Ecclesiasticall Reformation now, or nothing : And here he stands not upon Kings, Parliaments or Assemblies, but upon his owne Termes. I feare hee will have all drosse and base mettalls throughly melted away by those combustions, before he quenches them ; all his Ordinances and vessells cast into his owne fashion, in his owne mould, to his owne *amusement*, before he restores peace. There was not a stone left upon a stone of the old Temple, before the new was erected. If this first worke bee throughly and throughoutly dispatched as I hope it is, the great Remora is removed. If the Parliament and Assembly pleased to be as curious and industrious as I have seene a great Popish Bishop in execrating a Protestant Parish Church one day, and consecrating it the next; they may adjourn awhile with leave enough.

Some

Some ten or twelve years before these Wars there came to my view these two Predictions.

1. *When God shall purge this Land with soap and nitre,
Woe be to the Crowne, woe be to the Mitre.*

The accent of the blow shall fall there.

He that pities not the Crowne, pities not his owne soule. Hee that pities not those that wore the Mitre, more than they pited themselves, or the Churches over which they insulted, or the State then corrupted and now corrayned by their pride and negligence, is to blame.

2. *There is a set of Bishops comming next behind,
Will ride the diuell off his legs, and break his mind.*

Poore men ! they might have kept his backe till this time for ought I know, had they not put him beyond his pace : but Schollers must gallop, though they tumble for it. Yet I commend them for this, they gave him such straynes as make him blow short ever since. I doubt the Assembly troubles him, and I doubt he troubles them. Well, the Bishops are gone : If they have carried away with them all that was in the pockets of their holliday hose, fare them well ; let them come againe when I give them a new *Conge d'slier*, or send a Pursuivant for them ; which if I do, I shall never trust my selfe more, though they have often done it for me, who never deserved that honour. Some of them I confesse were honest men, and would have beene honest if they dared for their fellows.

The sad worke now, is to institute better things in their Rome, and to induct better men in their roome, rather where, and how to finde those things, they having cunningly laid them so farre out of the way ; I

doubt

doubt some good men cannot see them, when they look full upon them: it is like, the Bishops carryed away their eyes with them, but I feare they left their Spectacles behind them. I use no spectacles, yet my eyes are not fine enough, nor my hand steady enough to cut by such fine threds as are now spun. I am I know not what; I cannot tell what to make of my self, nor I think no body else: My Trade is to finde more faults than others will mend; and I am very diligent at it; yet it scarce findes me a living, though the Country findes me good store of work.

For Church-work, I am neither Presbyterian, nor plebsbyterian, but an Interpendent: My task is to sit and study how shapeable the Independent way will be to the body of *England*, then my head akes on one side; and how suitable the Presbyterian way, as we heare it propounded; will be to the minde of Christ, then my head akes on the other side: but when I consider how the Parliament will commoderate a way out of both, then my head leaves aking: I am not without some contrivalls in my patching braines; but I had rather suppose them to powder, than expose them to preregular, much lesse to preter-regular judgments: I shall therefore rejoyce that the work is fain into so good hands, heads, and hearts, who will weigh Rules by Troy-weight, and not by the old Haber-du-fois: and rather then meddle where I have so little skill, I will sit by and tell my fears to them that have the patience to heare them, and leave the red-hot question to them that dare handle it.

I fear many holy men have not so deeply humbled themselves for their former mis-worshippings of God

as he will have them before he reveales his secrets to them: as they accounted things indifferent, so they account indifferent repentance will serve turne. *Son of man, if my people be ashamed of all that they have done, then shew them the forme of the house, and the fashion thereof, else not, Ezek. 43. 11.* A sin in Gods worship, that seemes small in the common beam of the world, may be very great in the scales of his Sanctuary. Where God is very jealous, his servants should be very cautelous.

I fear, the furnace wherein our new formes are casting, is over-heat, and casts smoak in the eyes of our founders, that they cannot well see what they doe, or ought to doe; *Omne perit judicium cum res transit in affectum.* Truth and peace are the *Caster* and *Pollux* of the Gospel: they that seek the one without the other, are like to finde neither: Anger will hinder domestick Prayers, much more Ecclesiastique Councils. What is produced by tumult, is either deficient or redundant. When the judgements of good men concur with an harmonious Diapason, the result is melodious and commodious. Warring and jarring men are no fit builders of houses for God, though otherwise very good. Instruments may be well made and well strung, but if they be not well fretted, the Musique is marred. The great Turk hearing Musicians so long a tuning, he thought it stood not with his state to wait for what would follow. When Christ whips Market-makers out of his Temple, he raises dust: but when he enters in with Truth and Holinesse, he calls for deep silence, *Hab. 2. 20.* There must not a toole be heard when the Tabernacle is reared: Nor is that
amiable

amiable or serviceable to men that passeth through so many ill animadversions of Auditors and Spectators. If the Assembly can hardly agree what to determine, people will not easily agree what to accept.

J feare, these differences and delayes have occasioned men to make more new discoveries, then otherwise they would. If publique Assemblies of Divines cannot agree upon a right way, private Conventicles of illiterate men, will soon finde a wrong. Bivious demurres breed devious resolutions. Passengers to heaven are in haste, and will walk one way or other. He that doubts of his way, thinks he loses his day: and when men are gone a while, they will be loth to turn back. If God hide his path, Satan is at hand to turn Convoy: if any have a minde to ride poste, he will helpe them with a fresh spavin'd Opinion at every Stage.

*Where clocks will stand, and Dials have no light,
There men must goe by guesse, be't wrong or right.*

J feare, if the Assembly of all Divines, do not consent, and concenter the sooner, God will breathe a spirit of wisdom and meeknesse, into the Parliament of no Divines, to whom the Imperative and Coactive power supremely belongs, to consult such a moderate way, as shall best please him, and profit his Churches: so that it shall be written upon the doore of the Assembly; *The Lord was not there.*

J feare, the importunity of some impatient, and subtilty of some malevolent mindes, will put both Parliament and Assembly upon some preproperations, that will not be safe in Ecclesiasticall Constitutions. To procrastinate in matters clear, as J said even now,

may be dangerous; so, not to deliberate in dubious cases, will be as perillous. We here, though I think under favour, wee have some as able Steeremen as *England* affords, have been driven to tack about again to some other points of Christs Compasse, and to make better observations before we hoyle up sailes. It will be found great wisdome in disputable cases, not to walk on by twylight, but very cautelously; rather by probationers for a time, then peremptory positives; Reelings and wheelings in Church acts, are both difficult and disadvantageous. It is rather Christian modesty than shame, in the dawning of Reformation, to be very perpenfive. Christs minde is, that Evangelicall policies, should be framed by Angelicall measures; not by a line of flaxe, but by a golden Reed. *Revel. 21.15.*

I feare, he that sayes, the Presbyterian and Independent way, if rightly carryed, doe not meet in one, he doth not handle his Compasses so considerately as he should.

I feare, if Authority doth not establish a futeable and peaceable Government of Churches the sooner, the bells in all the steeples will ring aw ke so long, that they will hardly be brought into tune any more.

My last, but not least feare, is, That God will hardly replant his Gospel in any part of Christendome, in so faire an Edition as is expected, till the whole field hath been so ploughed and harrowed, that the soile be throughly cleaned and fitted for new seed: Or whether he will not transplant it into some other Regions, I know not: This feare I have feared these 20 years, but upon what grounds I had rather bury than broach.

I dare not but adde to what preceded about Church-Reformation, a most humble Petition, that the Authority of the Ministry be kept in its due altitude: if it be dropp'd in the dust, it will soone bee stifled: Encroachments on both sides, have bred detriments enough to the whole. The Separatists are content their teaching Elders should sit highest on the Bench, so they may sit in the Chaire over against them; and that their Ruling Elders shall ride on the saddle, so they may hold the bridle. That they may likewise have seasonable and honorable mainenance, and that certainly stated: which generally we find and practise here as the best way. When Elders live upon peoples good wills, people care little for their ill wills, be they never so just: Voluntary contributions or non-tributions of Members, put Ministers upon many temptations in administrations of their Office: two houres care doe more dis-spirit an ingenuous man, than two dayes study: nor can an Elder bee given to hospitality, when he knowes not what will be given him to defray it: it is pity men of gifts, should live upon mens gifts. I have seene most of the Reformed Churches in Europ, and seene more misery in these two respects, then it is meet others should heare: the complaints of painfull *Pareus*, *David Pareus*, to my selfe, with teares, concerning the Germane Churches, are not to be related.

There is yet a personall Reformation, as requisite as the politicall. When States are so reformed, that they conforme such as are profligate, into good civility: civill men, into religious morality: When Churches are so constituted, that Faith is ordained Pastor,

Truth Teacher, Holinesse and Righteousnesse ruling- Elders : Wisdome and Charity Deacons : Knowledge, love, hope, zeale, heavenly mindednesse, meeknesse, patience, warchfulnesse, humility, diligence, sobriety, modesty, chastity, constancy, prudence, contentation, innocency, sincerity, admitted members, and all their opposites excluded : then there will bee peace of Country and Conscience.

Did the servants of Christ know what it is to live in Reformed Churches with unreformed spirits, under strict order with loose hearts, how formes of Religion breed but formes of Godlinesse, how men by Church-discipline, learne their Church postures, and there rest; they would pray as hard for purity of heart, as purity of Ordinances. If we mocke God in these, he will mocke us, either with defeat of our hopes, or which is worse: when we have what we so much desire, we shall be so much the worse for it. It was a well salted speech, uttered by an English Christian of a Reformed Church in the Netherlands, We have the good Orders here, but you have the good Christians in *England*. He that prizes not Old *England* Graces, as much as New *England* Ordinances, had need goe to some other market before hee comes hither. In a word, hee that is not Pastor, Teacher, Ruler, Deacon and Brother to himselfe, and looks not at Christ above all, it matters not a farthing whether he be Presbyterian or Independent: he may be a zealot in bearing witnessse to which he likes best, and yet an Iscariot to both, in the witnessse of his owne Conscience.

I have upon strict observation, seen so much power
of

of godlinesse, and spirituall mindednesse in English Christians, living meerly upon Sermons and private duties, hardly come by, when the Gospell was little more then Symptomaticall to the State; such Epidemicall and lethall formality in other dispiinated Churches, that I professe in the hearing of God, my heart hath mourned, and mine eyes wept in secret, to consider what will become of multitudes of my deare Country-men, when they shall enjoy what they now cover: Nor that good Ordinances breed ill Consciencences, but ill Consciencences grow stark naught under good Ordinances; insomuch that might I wish an hypocrite the most perilous place but Hell, I should wish him a Membership in a strict Reformed Church: and might I wish a sincere Servant of God, the greatest griefe Earth can afford, I should wish him to live with a pure heart, in a Church impurely Reformed; yet through the improvement of Gods Spirit, that griefe may sanctifie him for Gods service and presence, as much as the meanes he would have, but cannot.

I speak this the rather to prevent, what in me lies, the imprudent romaging that is like to be in *England*, from Villages to Townes, from Townes to Cities, for Churches sake, to the undoing of Societies, Friendships, Kindreds, Families, Heritages, Callings, yea, the wise Providence of God in disposing mens habitations, now in the very Infancy of Reformation: by forgetting that a litle leaven may season a large lump: and it is much better to doe good than receive. It were a most uncharitable and unserviceable part, for good men to desert their own Congregations, where many may glorifie God in the day of his Visitation,
for

for their presence and assistance. If a Christian would picke out a way to thrive in grace, let him study to administer grace to them that want; or to make sure a blessing upon his Family: let him labour to multiply the family of Christ, and beleieve, that he which soweth liberally, shall reap abundantly; and he that spareth more than is need, from them that have more need, shall surely come to poverty: yea, let me say, that he who forsakes the meanes of grace for Christ and his Churches sake, shall meet with a better bargain, namely, grace it self. It is a time now, when full flocks should rather scatter to leane Churches, than gather from other places, to make themselves fat; when able Christians should rather turn Jesuites and Seminaries, than run into Covents and Frieries: had this been the course in the Primitive time, the Gospel had been pinfolded up in a few Cities, and not spread as it is.

What more ungodly sacriledge or manstealing can there be then to purloyn from godly Ministers the first born of their fervent prayers and faithfull preachings, the leaven of their flocks, the encouragement of their soules, the crowne of their labours, their Epistle to Heaven. I am glad to heare our *New-England* Elders generally detest it *despuenter*, and look at it as a killing *Cordolium*. If men will needs gather Churches out of the world (as they say) let them first plough the world, sow it, and reap it with their own hands, and the Lord give them a liberall Harvest. He is a very hard man that wil reap where he hath not sowed, and gather where he hath not strowed, *Matth. 24. 25.*

He that saith, it is or was our case, wants a case for his

his understanding, and he that takes his warrant out of *John* 4. 37. 38. is little acquainted with Expositors. Wise men are amazed to hear that conscientious Ministers dare spoile many Congregations to make one for themselves.

In matter of Reformation, this would be remembered, that in premonitory judgements, God will take good words, and sincere intents; but in peremptory, nothing but reall performances.

Composition.

If Reformation were come thus neer, I should hope Composition were not farre off: When hearts meet in God, they will soon meet in Gods wayes, and upon Gods termes. But to avoid prolixity, which steales upon me; For Composition, I shall compose half a dozen disticks concerning these kind of Wars; wishing I could sing asleep these odious stirres at least on some part, with a dull Ode. He is no Cobler that cannot sing, nor no good Cobler that can sing well:

Si natura negat, facit indignatio versum } They are
Qualemunque potest ——— Juvenal. } these.

I.
They seldome lose the field, but often win,
That end their wars, before their wars begin.

2.
Their Cause is often worst, that first begin,
And they may lose the field, the field that win:

3.
In Civill wars 'twixt Subjects and their King,
There is no conquest got by conquering.

4.

*War ill begun, the onely way to mend,
Is to end the War before the war doe end.*

5.

*They that will end ill wars, must have the skill,
To make an end by Rule, and not by Will.*

6.

*In ending wars 'tween Subjects and their Kings,
Great things are sav'd, by losing little things.*

We heare, that *Majestas Imperii* hath challenged *Salus Populi* into the field; the one fighting for Pre-rogatives, the other defending Liberties: Were J a Constable bigge enough, J would set one of them by the heeles, to keep both their hands quiet; J meane onely a paire of Stocks, made of sound Reason, handsomely fitted for the legges of their Understandings.

It *Salus Populi* began, surely it was not that *Salus Populi* which I left in *England*: that *Salus Populi* was as mannerly a *Salus Populi* as need be: if I be not much deceived, that *Salus Populi* suffer'd its nose to be held to the Grindstone, till it was almost ground to the gristles; and yet grew never the sharped for ought I could discern: What was, before the world was made, I leave to better Antiquaries then my self; but I am sure, since the world began, it was never storyed that *Salus Populi* began with *Majestas Imperii*, unlesse *Majestas Imperii* first unharbour'd it, and hunted it to a stand, and then it must either turn head and live, or turn taile and dye: but more have been storyed on the other hand than *Majestas Imperii* is willing to hear: I doubt not but *Majestas Imperii* knows, that Com-
mon-

mon-wealths cost as much the making as Crownes ; and if they be well made; would yet outsell an ill-fashioned Crown, in any Market overt, even in *Smith-field*, if they could be well 'vouched. But *Preces & Lachrymæ*, are the peoples weapons: so are Swords and Pistols, when God and Parliaments bid them Arme. Prayers and Teares are good weapons for them that have nothing but knees and eyes; but most men are made with teeth and nailes; onely they must neither scratch for Liberties, nor bite Prerogatives, till they have wept and prayed as God would have them. If Subjects must fight for their Kings against other Kingdomes, when their Kings will; I know no reason, but they may fight against their Kings for their own Kingdomes, when Parliaments say they may and must: but Parliaments must not say they must, till God sayes they may.

I can never belceve that *Majestas Imperii*, was ever so simple as to think, that if it extends it self beyond its due Artique at one end, but *Salus Populi* must Antartique it as farre at the other end, or else the world will be Eccentrick, and then it will whirle; and if it once falls a whirling, ten to one, it will whirle them off first, that sit in highest chaires on cushions fill'd with Peacocks feathers; and they are like to stand their ground fastest, that owne not one foot of ground to stand upon. When Kings rise higher than they should, they exhale Subjects higher than they would: if the *Primum Mobile* should ascend one foot higher than it is, it would hurry all the nether wheelles, and the whole world on fire in 24 houres. No Prince exceeds in Sovereignty, but his Subjects will exceed as

farre in some vicious Liberty, to abate their griefe ; or
some pernicious mutiny, to abate their Prince.

*The crazie world will crack, in all the middle joynts,
If all the ends it hath, have not their parapoynts.*

Nor can J beleeve that Crownes trouble Kings
Heads, so much as Kings heads trouble Crownes : nor
that they are Flowers of Crownes that trouble
Crownes, but rather some Nettles or Thistles mista-
ken for flowers.

To speake plainer English, J have wondred these
thirty years what Kings aile : J have seen in my time,
the best part of twenty Christian Kings and Princes ;
Yet as Christian as they were, some or other were still
scuffling for Prerogatives. It must be granted at all
hands, that *Prærogativa Regis* are necessary Suppor-
ters of State : and stately things to stately Kings : but
if withall, they be *Derogativa Regno*, they are but lit-
tle things to wise Kings. Equity is as due to People,
as Eminency to Princes ; Liberty to Subjects, as Roy-
alty to Kings : if they cannot walk together lovingly
hand in hand, *pari passu*, they must cut girdles and part
as good friends as they may : Nor must it be taken
offensively, that when Kings are haleing up their top-
gallant, Subjects lay hold on their flablines ; the
head and body must move alike : it is nothing meet
for me to say with *Horace*,

Ut tu fortunam, sic nos te Car'le feremus.

But J hope I may safely say,

*The body beares the head, the head the Crowne ;
If both beare not alike, then one will downe.*

Distracted Nature, calls for distracting Remedies ;
perturbing policies for disturbing cures : if one Ex-
treame

treame should not constitute its Anti-Extreame, all things would soon be in *extremo*: if ambitious windes get into Rulers Crownes, rebellious vapours will into Subjects Caps, be they stopt never so close: Yet the tongues of Times tell us of ten Preter-royall Usurpations, to one contra-civill Rebellion.

Civill Liberties and Proprieties admeasured, to every man to his true *sum*, are the *prima pars principia*, *propria quarto modo*, the *sine quibus* of humane States, without which, men are but women. Peoples prostrations of these things when they may lawfully helpe it, are prophane prostitutions; ignorant Idocisms, under naturall noddaries; and just it is that such as undersell them, should not re-inherit them in haste, though they seeke it carefully with teares. And such usurpations by Rulers, are the unnaturallizings of nature, disfranchisements of Freedome, the Neronian nullifyings of Kingdomes: yea I beleieve the divell himselfe would turne Round-head, rather then suffer these Columnes of Commonwealths to bee slighted: as he is a creature, hee feares decreation; as an Angell dehominations; as a Prince dis-commonwealthings; as finite these pene-infinite insolencies, which are the most finite Infinites of misery to men on this side the worlds dissolution: therefore it is, that with Gods leave, he hath sounded an Alarm to all the *susque deque* pell-mells, one and alls, now harrassing sundry parts of Christendome. It is enough for God to be Infinite, too much for man to be Indefinite. He that will flye too high a quarry for Absolutenesse, shall stoope as much too low before hee remounts his proper pitch: If *Facob* will overtop his brother out of Gods time

and way, hee will so hamstring him, that hee shall make legs whether he will or no, at his brothers approach: and such as over-run all humane measure, shall seldome returne to humane mercy: There are sinnes besides the sinne against the Holy Ghost, which shall not bee expiated by sacrifice for temporall revenge: I meane when they are boyled up to a full consistence of contumacy and impenitency. Let absolute demands or Commands, be put into one scale, and indefinite refusalls into the other: all the Goldsmiths in *Cheapside*, cannot tell which weighes heaviest. Intolerable griefes to Subjects, breed the *Iliaca passio* in a body politicke, which inforces that upwards which should not. I speake these things to excuse, what I may, my Countrymen in the hearts of all that looke upon their proceedings.

There is a quadrobulary saying, which passes current in the Westerne world, That the Emperour is King of Kings, the Spaniard, King of Men, the French, King of Asses, the King of *England*, King of Devils: By his leave that first brayed the speech, they are pretty wise Devils and pretty honest; the worst they doe, is to keep their Kings from Divelizing, and themselves from Assing: Were I a King (a simple supposall) I would not part with one good English Divell, for two of the Emperours Kings, nor three of the Spaniards Men, nor foure French Asses; if I did, I should thinke my selfe an Asse for my labour. I know nothing that Englishmen want, but true Grace, and honest pride; let them be well furnisht with those two, I feare they would make more Asses, then *Spain* can make men, or the Emperour Kings. You will say I
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am now beyond my latchet ; but you would not say so, if you knew how high my latchet will stretch, when I heare a lye with a latchet , that reaches up to his throat that first forged it.

He is a good King that undoeth not his Subjects, by any one of his unlimited Prerogatives : and they are a good People, that undoe not their Prince, by any one of their unbounded Liberties, be they the very least : I am sure either may, and I am sure neither would be trusted, how good soever. Stories tell us in effect, though not in termes, that over-risen Kings, have been the next evils to the world, unto false Angels ; and that over-franchized people, are devills with smooth snaffles in their mouthes. A King that lives by Law, lives by love ; and he that lives above Law, shall live under hatred doe what he can. Slavery and Knavery goe as seldome asunder, as Tyranny and Cruelty.

I have a long while thought it very possible, in a time of Peace, and in some Kings Reigne, for disert Statesmen, to cut an exquisite thred between and quite through Kings Prerogatives, and Subjects Liberties of all sorts, so as *Cæsar* might have his due, and People their share, without such sharpe disputes. Good Casuists would case it, and case it, part it and part it, now it, and then it, punctually. *Aquinas*, *Suarez*, or *Valentia*, would have done it long ere this, had they not been Popish, I might have said knavish ; for, if they be so any where, it is in their Tractates of Priviledges. Our Common Law doth well, but it must doe better before things doe as they should. There are some *Maximes* in Law, that would bee taught to speak.

speake a little more mannerly, or else well *Anti-maxim'd*: we say, the King can doe a Subject no wrong; why may we not say, the Parliament can do the King no wrong? We say, *Nullum tempus occurrit Regi* in taking wrong; why may we not say, *Nullum tempus succurrit Regi* in doing wrong? which I doubt will prove a better Canon, if well examined.

Authority must have power to make and keep people honest; People, honesty to obey Authority; both, a joynt-Councell to keep both safe. Morall Laws, Royall Prerogatives, Popular Liberties, are not of Mans making or giving, but Gods: Man is but to measure them out by Gods Rule: which if mans wisdom cannot reach, Mans experience must mend: And these Essentialls, must not be Ephorized or Tribuned by one or a few Mens discretion, but lineally sanctioned by Supream Councels. In *pro-re-nascent* occurrences, which cannot be foreseen; Diats, Parliaments, Senates, or accountable Commissions, must have power to consult and execute against interfiliant dangers and flagitious crimes prohibited by the light of Nature: Yet it were good if States would let People know so much before hand, by some safe woven *manifesto*, that grosse Delinquents may tell no tales of Anchors and Buoyes, nor palliate their presumptions with pretence of ignorance. I know no difference in these Essentialls, between Monarchies, Aristocracies, or Democracies; the rule and reason will bee found all one, say Schoolemen and Pretorians what they will. And in all, the best Standard to measure Prerogatives, is the Plough-staffe; to measure Liberties, the Scepter: if the tearmes were a little altered into
Loyall

Loyall Prerogatives and Royall Liberties, then we should be sure to have Royall Kings and Loyall Subjects.

*Subjects their King, the King his Subjects greets,
Whilome the Scepter and the Plough-staffe meets.*

But Progenitors have had them for four and twenty predecessions: that would be spoken in the Norman tongue or Cimbrian, not in the English or Scottish: When a Conquerour turnes Christian, Christianity turnes Conquerour: if they had had them time out of minde of man, before *Adam* was made, it is not a pin to the point in *foro recte rationis*: Justice and Equity were before time, and will be after it: Time hath neither Politicks nor Ethicks, good nor evill in it; it is an empty thing, as empty as a *New-English* purse, and emptier it cannot be: a man may break his neck in time, and in a lesse time then he can heale it.

But here is the deadly pang, it must now be taken by force and dint of sword: I confesse it is a deadly pang to a Spirit made all of flesh, but not to a mortified heart: it is good to let God have his will as he please, when we have not reason to let him have it as we should; remembring, that hitherto he hath taken order, that ill Prerogatives gotten by the Sword, should in time be fetcht home by the Dagger, if nothing else will doe it: Yet I trust there is both day and meanes to intervent that bargaine. But if they should; if God will make both King and kingdome the better by it, what should either lose? I am sure there is no great cause for either to make great brags.

Pax quo carior, eo charior.

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*A Peace well made, is likeliest then to hold,
When 'tis both dearly bought and dearly sold.*

I confesse, he that parts with such pearles to be paid in old iron, had need to be pityed more by his faithfull friends, than he is like to be by his false flatterers. My heart is surcharged, I can no longer forbear.

M*Y Dearest Lord,* and my more than *dearest King*; I most humbly beseech you upon mine aged knees, that you would please to arme your minde with patience of prooffe, and to intrench your selfe as deep as you can, in your wonted Royall meeknesse; for I am resolved to display my unfurled soule in your very face, and to storme you with volyes of Love and Loyalty. You owe the meanest true Subject you have, a close account of these open Warres; they are no *Arcana imperii*. Then give me leave to inquire of your Majesty, what you make in fields of blood, when you should be amidst your Parliament of peace: What you doe sculking in the suburbs of Hell, when your Royall Pallaces stand desolate, through your absence? What moves you to take up Armes against your faithfull Subjects, when your Armes should be embracing your mournfull Queen? What incenses your heart to make so many Widdows and Orphans, and among the rest your own? Doth it become you, the King of the stateliest Island the world hath, to forsake your Throne, and take up the Manufacture of cutting your Subjects throats, for no other sin, but for Deifying you so over-much, that you cannot be quiet in your Spirit, till they have pluckt you down as over-low? Doe your three kingdomes so trouble you.

you, that they must all three be set on fire at once, that when you have done, you may probably run away by their light into utter darknesse? Doe your three Crownes sit so heavy on your head, that you will break the backs of the three bodies that set them on, and helpt you beare them so honourably? Have your three Lamb-like flocks so molested you, that you must deliver them up to the ravening teeth of evening Wolves? Are you so angry with those that never gave you just cause to be angry, but by their too much feare to anger you at all, when you gave them cause enough? Are you so weary of Peace, that you will never be weary of warres? Are you so willing to warre at home, who were so unwilling to warre abroad, where and when you should? Are you so weary of being a good King, that you will leave your self never a good Subject? Have you peace of Conscience, in enforcing many of your Subjects to fight for you against their Consciences? Are you provided with Answers at the great Tribunall, for the destruction of so many thousands, whereof every man was as good a man as your Self, *qua* man?

Is it not a most unworthy part for you to be running away from your Subjects in a day of battell, upon whose Pikes you may come safe with your naked breast and welcome? Is it honourable for you to be flying on horses, from those that would esteeme it their greatest honour, to beare you on their humble shoulders to your Chaire of Estate, and set you down upon a Cushion stuffed with their hearts? Is it your prudence to be enraged with your best friends, for adventuring their lives to rescue you from your worst

enemies? Were I a King, pardon the supposall, I would hang that Subject by the head, that would not take me by the heeles, and dragge me to my Court, when he sees me shifting for life in the ruined Countrey, if nothing else would doe it; And I would honour their very heeles, that would take me by the very head, and teach me, by all just meanes, to King it better, when they saw me un-Kinging my selfe and kingdome: Doe you not know Sir, that, as when your people are sicke of the kings-evill, God hath given you a gift to heale them? so when your selfe are sicke of it, God hath given the Parliament a gift to heale you: Hath your Subjects love been so great to you, that you will spend it all, and leave your children little or none? Are you so exasperated against wise *Scotland*, that you will make *England* your foole or foot-stoole? Is your fathers Sonne growne more Orthodox, then his most Orthodox father, when he told his Sonne, that a King was for a kingdome, and not a kingdome for a King? paralell to that of the Apostle; the husband is but by the wife, but the wife of the husband.

Is *Majestas Imperii* growne so kickish, that it cannot stand quiet with *Salus Populi*, unlesse it be fettered? Are you well advised, in trampling your Subjects so under your feet, that they can finde no place to be safe in, but over your head: Are you so inexorably offended with your Parliament, for suffering you to returne as you did, when you came into their house as you did, that you will be avenged on all whom they represent? Will you follow your very worst Councell so farre, as to provoke your very best,

best, to take better counsell than ever they did? If your Majesty be not Popish, as you professe, and I am very willing to beleieve, why doe you put the Parliament to resume the sacrament of the Altar or Consubstantiations in saying, the King and Parliament, the King and Parliament? breaking your simple Subjects braines to understand such mysticall Parliament? I question much, whether they were not better speake plainer English, than such Latine as the Angels can hardly construe, and God happily loves not to parse; I can as well admit an ubiquitary King as another, if a King be abroad in any good affaire; but if a King be at home, and will circumscribe himselfe at *Oxford*, and proscribe or discribe his Parliament at *Westminster*; if that Parliament will prescribe what they ought, without such paradoxing, I should think God would subscribe a *Le Dieu le veut*.

Is your *Advisera* such a *Suavamen* to you, that hath been such a *Gravamen* to Religion and Peace? Shall the chiefe bearing wombe of your kingdome, be ever so constituted, that it cannot be delivered of its owne deliverance, in what pangs soever it be, without the will of one man-midwife, and such a man as will come and not come, but as he list: nor bring a Parliament to bed of a well-begotten Liberty without an entire Subsidie? Doe not your Majesty being a Schollar, know that it was a truth long before it was spoken, that *Mundus est unus aut nullus*, that there is *Principum purum unum*, which unites the world and all that is in it; where that is broken, things fall asunder, that whatsoever is duable or triable, is fryable.

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Is the *Militia* of your kingdome, such an orient flower of your Crowne, which all good Herbalists judge but a meere nettle, while it is in any one mans hand living? May not you as well challenge the absolute disposall of all the wealth of the kingdome as of all the strength of your kingdome? Can you put any difference? unlesse it bee this, that mens hearts and bones are within their skins, more proper and intrinsecall, their lands and cattell more externall: dare you not *concredit* the *militia*, with those to whom you may betrust your heart, better then your owne breast? Will they ever harme you with the *Militia*, that have no manner of *malitia* against you, but for mis-employing the *Militia* against them by the *malitia* of your ill Counsellours? What good will the *Militia* doe you when you have wasted the Realme of all the best *milites* it hath? May not your Majesty see through a paire of Spectacles, glazed with inch-board, that while you have your *Advisera* in one hand, and the *Militia* in the other, you have the necks of your Subjects under your feet, but not your heart in your owne hand? doe you not know that *malum est, posse malum*?

Hath Episcopacy beene such a religious Jewell in your State, that you will sell all or most of your Coronets, Caps of honour, and blue Garters, for six and twenty cloth Caps? and your Barons Cloaks, for so many Rockets, whereof usually twenty have had scarce good manners enough to keepe the other six sweet? Is no Bishop no King, such an oraculous Truth, that you will pawne your Crowne and life upon it? if you will, God may make it true indeed on
your

your part : Had you rather part withall , then lose a few superfluous tumors , to pare off your monstrousnesse ? Will you be so covetous, as to get more then you ought, by losing more then you need ? Have you not driven good Subjects enough abroad, but you will also slaughter them that stay at home ? Will you take such an ill course, that no prayers can fasten any good upon you ? Is there not some worse root than all these , growing in your Spirit, bringing forth all this bitter fruit ? against which you should take up Arms, rather than against your harmelesse Subjects ? Doe you not foresee , into what importable head-tearings and heart-searchings you will be ingulfed , when the Parliament shall give you a mate, though but a Stale ? Methinks it should breake your heart, to see such a one as I , presume so much upon your Clemency and too much upon your Majesty , which your selfe have so eclipsed by the interposall of your Selfe between your Selfe and your Selfe , that it hath not ray's enough left, to dazle downe the height of my affections to the awe of my Judgement.

Trel-Royall Sir , I once againe beseech you, with teares dropping from my hoary head , to cover your Selfe as close as you may , with the best shield of goodnesse you have : I have somewhat more to say, which may happily trouble not your Selfe , but your followers, more than what is already said. There lived in your Realme and Reigne two whom I may well tearme Prophets, both now in a better kingdom ; whereof one foretold two things concerning your Majesty, of these very proceedings, long before they began ; which being done and past shall bee buried

ried in silence : the other made this prediction about the same time.

*King Charles will joyne Himselfe to bitter Griefe,
Then joyne to God, and prove a Godly Chiefe.*

His words were in prote these, king *Charles* will come into fetters, meaning strong afflictions, and then prove as good a king, as such a good king of *Israel*, whom he then named, but I need not: he was as inwardly acquainted with the minde of God, as fervent and frequent a Beadsmā for your welfare, and had as religious Opticks of State, as any man I know : foure other Predictions he made, full as improbable as this, whereof three are punctually performed. A good Christian being sometime in conflicts of Conscience, hurried with long tentations, used this speech to my selfe, I am now resolved to be quiet, for I plainly see, God will save me whether I will or no : If your Majesty would be pleased to thinke so in your hearr, and say so with your mouth, all the good Subjects you have, would say, *Amen*, till the heavens rang, and I hope you have few so bad, but would say, *So be it.*

Much lamented Sir, If you will please to retire your Selfe to your Closet, whither you may most safely come, and make your peace with God, for the vast heritage of sinne your Intombed father left upon your score, the dreadfull Imprecation he poured upon the heads of his tender Posterity in *Sommerjets* and *Overburies* Case, published in Starchamber by his command, your owne sinfull marriage, the sophistication of Religion and Policie in your time, the luxury of your Court and Countrey, your connivence with the Irish butcheries, your forgetfull breaches upon the

Par-

Parliament, your compliance with Popish Doegs, with what else your Conscience shall suggest : and give us, your guilty Subjects example to doe the like, who have held pace and proportion with you in our cvill wayes : we will helpe you by Gods assistance, to poure ont rivers of tears, to wash away the streams of blood, which have beene shed for these heavy accounts ; we will also helpe you, God helping us, to beleve, that there is hope in *Israel* for these things : and Balme enough in his *Gilead* to heale all the broken bones of your three kingdomes, and to redouble your honour and our peace : His Arme is infinite, to an infinite power all things are equally faisible to an infinite mercy, all finnes equally pardonable. The Lord worke these things in us and for us, for his compassions sake in Jesus Christ.

Sir, you may now please to discover your Selfe where you please ; I trust I have not indangered you : I presume your Eare-guard will keep farre enough from you, what ever I have said : be it so, I have discharged my duty, let them look to theirs. If my tongue should reach your eares, which I little hope for ; Let it be once said ; the great King of great *Britaine*, tooke advise of a simple Cobler, yet such a Cobler, as will not exchange either his blood or his pride, with any Shoo-maker or Tanner in your Realme, nor with any of your late Bishops which have flattered you thus in peeces: J would not speake thus in the ears of the world, through the mouth of the Presse for all the plunder your plunderers have pillaged ; were it not somewhat to abate your Royall indignation toward a loyoll Subject ; a Subject whose heart hath
J beene

bee ne long carbonadoed, *des veniam verbo*, in flames of affection towards you. Your Majesty know or may know, time was, when J did, or would have done you a better peece of service, than all your Troopes and Regiments are now doing. Should J heare any Gentleman that follows you, of my yeares, say he loves you better than J, if it were lawfull, J would sweare by my sword, he said more than his sword would make good.

Gracious Sir, Vouchsafe to pardon mee my no other sinne, but my long Idolatry towards you, and J will pardon you your treason against me, even me, by committing treason against your Selfe my Lord and King; and your murther in murthering me, even me, by murthering my dear fellow-Subjects, bone of my bone, and flesh of my flesh, and of yours also. If you will not pardon me, J will pardon my self, dwell in my owne cloaths as long as J can, and make as good a shift so my proportion, as he that hath a lighter paire of heels: And when you have done what you please and what you can, J am resolved to be

*As loyall a Subject to your Majesty when I
have never a head on my shoulders, as
you a Royall King to me, when you have
your three Crownes on your head.*

Theod: de la Guard.

I Would my skill would serve me also, as well as my heart, to translate Prince *Rupert*, for his Queen-mothers sake, *Eliz*: a second. Mismeane me not. I have had him in mine armes when he was younger, I wish I had him there now: if I mistake not, hee promised then to be a good Prince, but I doubt he hath forgot it: if I thought he would not be angry with me, I would pray hard to his Maker, to make him a right Roundhead, a wise-hearted Palatine, a thankful man to the English; to forgive all his sinnes, and at length to save his soule, notwithstanding all his God-damne mee's: yet I may doe him wrong, I am not certaine hee useth that oath; I wish no man elle would; I dare say the Devills dare not. I thank God I have lived in a Colony of many thousand English almost these twelve yeares, am held a very sociable man; yet I may considerately say, I never heard but one Oath sworne, nor never saw one man drunke, nor ever heard of three women Adulteresses, in all this time, that I can call to minde: If these sinnes bee amongst us privily, the Lord heale us, I would not bee understood to boast of our innocency; there is no cause I should, our hearts may be bad enough, and our lives much better. But to follow my businesse.

Prosecutions of Warres between a King and his Parliament, are the direfull dilacerations of the world, the cruell Catastrophes of States, dreadfull to speake of; they are *nefanda & n' agenda*: I know no grounds can be given of them but two: Either upon reason founded upon some surmisall of Treason, which my reason cannot reach: I could never conceive why a

rationall King should commit Treason against a reasonable Parliament; or how a faithfull Parliament against their lawfull King : the most I can imagine, is a misprision of Treason, upon a misprision of Reason. Hee that knowes not the Spirit of his King, is an Atheist. Our King is not *Charles le simple* sometime of *France* : he understands not our King that understands him not to be understanding. The Parliament is supposed Omniscient : because under God they are Omnipotent : if a Parliament have not as much knowledge and all other vertues, as all the Kingdome beside, they are no good Abridgement of the Commonwealth. I beleve Remonstrances have demonstrated enough concerning this point of Reason, to give satisfaction to such as satisfaction will satisfie Or upon Will.

The Will of a King is very numinous; it hath a kinde of vast universality in it, it is many times greater then the Will of his whole kingdome, stifned with ill Counsell and ill Presidents : if it be not a foot and halfe lesser than the Will of his Councell, and three foot lesser than the Will of his Parliament it is too big. I thinke it were well for a King if he had no will at all, but were all reason. What if he committed his morall will to Divines, that were no Bishops; his Politicall, to his Parliament, and a Councell chosen by Parliament : that if ever it miscarry, they may blame themselve most, and him least. I scarce know any King that hath such advantage as ours; his three kingdomes lye so distinct and entire, that if hee please, he might keepe them like three gardens without a weed, if he would let God keepe his will, without wilfulness and rashnesse.

I have observed men to have two kindes of Wills, a Free-hold will, such as men hold in *Capite* of themselves; or a Copy-hold will, held at the will of other Lords or Ladies. I have read almost all the Common Law of *England*, and some Statutes; yet I never read, that the Parliament held their will in such a *Capite*: their Tenure is *Knight-service*, and good *Knight-service* too, or else they are to blame. And I am sure, a King cannot hold by Copy, at the will of other Lords; the Law calls that *base tenure*, inconsistent with Royalty; much more base is it, to hold at the will of Ladies: *Apron-string tenure* is very weak, tyed but of a slipping knot, which a childe may undoe, much more a King. It stands not with our Queens honour to weare an Apron, much lesse her Husband, in the strings; that were to insnare both him and her self in many unsafeties. I never heard our King was Effeminate: to be a little Uxorious personally, is a vertuous vice in Oeconomicks; but Royally, a vicious vertue in Politicks. To speak English, Books and tongues tell us, the error of these warres on our Kings part, proceeds from ill Counsellours. Ill Counsellours, are very ill Gamesters; if they see their own stake a loosing, they will play away King, Queen, Bishops, Knights, Rooks, Pawnes, and all, before they will turne up the board: they that play for lusts, will play away themselves, and not leave themselves so much as a heart to repent; and then there is no Market left, but Hell; if the case be thus, it is to no end to look for any end, till one side make an end of the other.

*They that at stake their Crownes and Honours set,
Play lasting games, if Lust or Guilt doe bet.*

Cessation.

If God would vouchsafe to give his Majesties Religion and Reason, power to sling his wills head over the Wall, in matter of Composition, and his Subjects strength to throw their lusts after it; Armes would be soon laid down, and Peace soon taken up. They that are not at peace with God, are not at peace with themselves, whatever they think; and they that are not at peace with themselves, cannot be at peace with others, if occasion provokes, be their natures never so good.

So farre as I can conjecture, the chiefe impediment to a generall and mutuall Cessation of Armes, is, a despaire of mutuall and generall forgivenesse. If ever *England* had need of a generall Jubile in Heaven and Earth, it is now. Our King and Parliament have been at great strife, who should obtaine most Justice: if they would now strive, who should shew most Mercy, it would heare well throughout the world. Here also my speech must be twofold and blind-fold. It is now nine Monerhs and more since the last credible News was acted: it is possible by this, the Parliament may be at the Kings mercy: Did I say a Kings mercy, what can I say more? no man on earth, can shew more mercy than a King, nor shall need more, when he comes to give an Account of his kingdome: Nor did ever any Parliament merit more mercy than this, for they never sinned, that I know, I meane against the Common and Statute Law of *England*: it
is

is pity they who have given so many generall pardons, should want one now. If our King hath lost his way, and thereby learned to look to his path better hereafter, and taught many Successors to King it right for many ages; Me thinks it should impetrate a Royall Redintegration, upon a Royall acknowledgement and ingagement. But how should an erring King trust a provoked Parliament? Surely He may trust God safe enough; who will never trust that State more with a good King, that will doe ill to a King that is turned so good. Me thinks those passages of Scripture, *Esa. 43. 24, 25. Chap. 57, 17, 18.* The strange illation, *Hos. 2. 13, 14.* should melt a heart of Steele into floods of mercy.

For others, were my head, one of the heads which first gave the King Counsell to take up these Armes, or to persist in them, when at any time he would have disbanded, I would give that head to the Kingdome, whether they would or no; if they would not cut it off, I would cut it off my self, and tender it at the Parliament doore; upon condition that all other heads might stand, which stand upon penitent hearts, and will doe better on than off; then I would carry it to *London-Bridge*, and charge my tongue to teach all tongues, to pronounce Parliament right hereafter. When a kingdome is broken just in the neck joynt, in my poore policy, ropes and hatchets are not the kindest instruments to set it: Next to the spilling of the blood of Christ for sin, the sparing of the blood of sinners, where it may be as well spared as spilt, is the best way of expiation. It is no rare thing for Subjects to follow a leading King; if he will take his
trun-

truncheon in his hand, it must be expected many will put their swords in their Belts. Sins that rise out of mistake of judgement, are not so sinfull as those of malice ordinarily : and when multitudes sin, multitudes of mercy are the best Anodines.

-- *gratia gratis data, gratissima.*

*Grace will dissolve, but rigour hardens guilt :
Break not with Steely blowes, what oyle should melt.*

*In Breaches integrant, 'tween Principalls of States,
Due Justice may suppress, but Love redintegrates.*

Whosoever be pardoned, I pray let not *Britanicus* scape, I mean a pardon. I take him to be a very well deserving Gentleman ; Out of my entire respect to him, I shall presume to give him halfe a dozen stitches of advise.

I intreat him to consider that our King is not onely a man, but a King in affliction, Kings afflictions are beyond Subjects apprehensions ; a Crown may happily ake as much as a whole Common-wealth.

I desire him also to conceale himself as deeply as he can, if he cannot get a speciall pardon, to weare a Latitat, about his neck, or let him lie close under the Philosophers stone, and I'll warrant him for ever being found.

If he be discovered, I counsell him to get his head set on faster than our *New-England* Taylors use to set on Buttons ; Kings, and Kings Childrens memories are as keen as their Subjects wits.

If he fears any such thing, that he would come over
to

to us, to helpe recruite our pumpkin blasted braines : we will promise to maintain him so long as he lives, if he will promise to live no longer then we maintain him.

If he should be discovered and his head chance to be cut off against his will, I earnestly beseech him to bequeathe his wits to me and mine in Fee-simple, for we want them, and cannot live by our hands in this Country.

Lastly, I intreat him to keep his purse, I give him my counsell *gratis*, confessing him to be more then my match, and that I am very loath to fall into his hands.

Prosecution.

If Reformation, Composition, Cessation, can finde no admittance, there must and will be Prosecution : to which I would also speak briefly and indifferently still to both sides ; and first to that, which I had rather call Royalists then Cavaliers ; who if I mistake not, fight against the Truth.

Foolish Cowardly man (I pray patience, for I speak nothing but the pulse of my own heart) dreads and hates, nothing in Heaven or Earth, so much as Truth : it is not God, nor Law, nor sin, nor death, nor hell, that he feares, but onely because he feares there is Truth in them : Could he de-truth them all, he would defie them all : Let Perdition it self come upon him with deadly threats, fiery swords, displayed vengeance, he cares not : Let Salvation come cap in hand, with naked Reason, harmelesse Religion, lawny embracements, he will rather flye or dye,

than entertaine it : come Truth in what shape it will, he will reject it : and when hee can beat it off with most steely prowesse, he thinkes himselfe the bravest man, when in truth it is nothing but exanguine feeble exility of Spirit. Thy heart, saith the Prophet *Ezek.* 16. 30. is weake, like the heart of an imperious whorish woman : a man would thinke, the heart of an imperious whore, were the very pummell of *Scanderbergs* sword ; alas, she is hen-hearted, shee dares not looke Truth in the face ; if shee dared, she would neither be whorish, nor imperious, nor weake. He shews more true fortitude, that prayes quatter of the least Truth, at a miles distance, than hee that breakes through and hewes down the most Thebean Phalauz that ever field bare. *Paul.* exprest more true valour, in saying, I can doe nothing against the Truth, than *Goliath*, in defying the whole hoste of *Israel*.

Couragious Gentlemen, Yee that will stab him that gives you the lye ; take heed yee spend not your bloods, limbs and soules, in fighting for some untruth : and yee that will sling out the gantlet to him that calls you Coward, dishonour not your selves with such Cowardise, as to fight against Truth, meerly for feare of it. A thousand pitties it is, such gallant Spirits should spend their lives, honours, heritages and sweet relations in any warres, where, for ought many of them know, some false mistake commands in Chief.

Honoured Country-men, bee intreated to love Truth : if it loves not you againe, and repaires not all your losses, then instill some untruth in its roome for your Generall. If you will needs warre, be perswaded

ded to contend lawfully, wisely and stedfastly, against all Errors in Divinity and Policy : they are the cursed Counter-mures, dropt Portcullises, scowring Angi-ports, sulphurious Granado's, laden murderers, peevish Galthropes, and rascall desparadoes, which the Prince of Iyes employes with all his skill and malice, to maintaine the walls and gates of his kingdome, when Truth would enter in with grace and peace to save forlorne sinners, and distressed Commonwealths; witnesse the present deplorable estate of sundry States in Europe.

Give mee leave to speake a word more ; it is but this, Yee will finde it a farre easier field, to wage warre against all the Armies that ever were or will be on Earth, and all the Angels of heaven, than to take up Armes against any truth of God : It hath more Counsell and strength than all the world besides; and will certainly either gaine, or ruine, convert or subvert every man that opposes it. I hope ingenuous men will rather take advice, then offence at what I have said : I had rather please ten, than grieve one intelligent man.

If this side be resolute, I turne me to the other.

Goe on brave Englishmen, in the name of God, go on prosperously, because of Truth and Righteousnes : Yee that have the Cause of Religion, the life of your Kingdome and of all the good that is in it in your hands : Goe on undauntedly : As you are Called and Chosen, so be faithfull : Yee fight the battells of the Lord, bee neither desidious nor perfidious : You serve the King of Kings, who stiles you his heavenly Regiments : Consider well, what impregnable

fighting it is in heaven, where the Lord of Hosts is your Generall, his Angells, your Colonells, the Stars, your fellow-souldiers, his Saints, your Oratours, his Promises, your victuallers, his Truth, your Trenches; where Drums are Harps, Trumpets joyfull sounds; your Ensignes, Christs Banners; where your weapons and armour, are spirituall, therefore irresistable, therefore impiereable; where Sunne and wind cannot disadvantage you, you are above them, where hell it selfe cannot hurt you, where your swords are furbished and sharpened, by him that made their metall; where your wounds, are bound up with the oyle of a good Cause, where your blood runnes into the veynes of Christ, where sudden death is present martyrdom and life; your funeralls resurrections; your honour, glory; where your widows and babes are received into perpetuall pensions; your names listed among *Dauids* Worthies; where your greatest losses are greatest gaines; and where you leave the troubles of warre, to lye downe in downy beds of eternall rest.

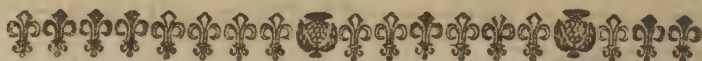
What good will it doe you, deare Countrymen, to live without lives, to enjoy *England* without the God of *England*, your Kingdome without a Parliament, your Parliament without power, your Liberties without stability, your Lawes without Justice, your honours without vertue, your beings without tranquillity, your wives without honesty, your children without morality, your servants without civility, your lands without propriety, your goods without immunity, the Gospel without salvation, your Churches without Ministry, your Ministers without piety, and all you have

have or can have , with more teares and bitterneſſe of heart, than all you have and ſhall have will ſweeten or wipe away :

Goe on therefore Renowned Gentlemen , fall on reſolvedly, till your hands cleave to your ſwords, your ſwords to your enemies hearts, your hearts to victory, your victories to triumph, your triumphs to the ever-laſting praiſe of him that hath given you Spirits to offer your ſelves willingly , and to jeopard your lives in high perills, for his Name and ſervice ſake.

And Wee your Brethren, though we neceſſarily abide beyond *Jordan* , and remaine on the American Sea-coaſts , will ſend up Armies of prayers to the Throne of Grace , that the God of power and goodneſſe, would encourage your hearts, cover your heads, ſtrengthen your arms, pardon your finnes, ſave your ſoules, and bleſſe your families, in the day of Battell. Wee will alſo pray , that the ſame Lord of Hoſts, would diſcover the Counſells, defeat the Enterprizes, deride the hopes, diſdaine the inſolencies, and wound the hairy ſcalpes of your obſtinate Enemies , and yet pardon all that are unwillingly miſled. Wee will likewise helpe you beleewe that God will be ſeene on the Mount, that it is all one with him, to ſave by many or few , and that he doth but humble and try you for the preſent , that he may doe you good at the latter end. All which hee bring to paſſe who is able to doe exceeding abundantly , above all we can aſke or thinke, for his Truth and mercy ſake in Jeſus Chriſt.

Amen. Amen.



A Word of IRELAND:

*Not of the Nation uni-versally, nor of any man in
it, that hath so much as one haire of Christianity or
Humanity growing on his head or beard, but
onely of the truculent Cut-throats, and
such as shall take up Armes
in their Defence.*

THese *Irish* anciently called *Antropophagi*, man-eaters: Have a Tradition among them, That when the Devill shewed our Saviour all the kingdoms of the Earth and their glory, that he would not shew him *Ireland*, but reserved it for himself: it is probably true, for he hath kept it ever since for his own peculiar; the old Fox foresaw it would eclipse the glory of all the rest: he thought it wisdom to keep it for a Boggards for himself, and all his unclean Spirits imployed in this Hemisphere, and the people, to doe his Son and Heire, I mean the Pope, that service for which *Lewis* the eleventh kept his Barber *Oliver*, which makes them so blood-thirsty. They are the very Offall of men, Dregges of Mankind, Reproach of Christendome, the Bots that crawle on the Beasts taile, I wonder *Rome* it self is not ashamed of them.

I begge upon my hands and knees, that the Expedition

pedition against them may be undertaken while the hearts and hands of our Souldiery are hot, to whom I will be bold to say briefly : Happy is he that shall reward them as they have served us, and Cursed be he that shall do that work of the Lord negligently, Cursed be he that holdeth back his Sword from blood ; yea, Cursed be he that maketh not his Sword starke drunk with *Irish* blood, that doth not recompence them double for their hellish treachery to the *English*, that maketh them not heaps upon heaps, and their Country a dwelling place for Dragons, an Astonishment to Nations : Let not that eye look for pity, nor that hand to be spared, that pities or spares them, and let him be accursed, that curseth not them bitterly.

ERRATA

ERRATA

AT NON

CORRIGENDA.

John Carter Brown
Library

NOW J come to rubbe over my work, J finde five or six things like faults, which would bee mended or commended, J know not well which.

1. For *Levity*, read *Lepidity*, — and that a very little, and that very necessary, if not unavoydable.

Misce stultitiam Consiliis brevem

— *Dulce est desipere in loco.* Horat.

To speak to light heads with heavy words, were to break their necks: to cloathe Summer matter, with Winter Rugge, would make the Reader sweat. It is musick to me, to heare every Dity speak its spirit in its apt tune: every breast, to sing its proper part, and every creature, to expresse it self in its naturall note: should J heare a Moule roare like a Beare, a Cat lowgh like an Oxe, or a Horle whistle like a Red-breast, it would scare me.

The world's a well strung fiddle, mans tongue the quill,

That fills the world with fumble for want of skill,

When things and words in tune and tone doe meet,

The universall song goes smooth and sweet.

2. For *audacity*, read, *veracity*, or *Verum Gallice non liben-*

libenter audis. Martial. Flattery never doth well, but when it is whispered through a paire of lispig teeth; Truth best, when it is spoken out, through a paire of open lips. Ye make such a noise there, with Drums and Trumpets, that if I should not speak loud, yee could not hear me: Ye talke one to another, with whole Culvering and Canon; give us leave to talk Squibs and Pistoletto's charged with nothing but powder of Love and shot of Reason: if you will cut such deep gashes in one anothers flesh, we must sow them up with deep stitches, else ye may bleed to death: ye were better let us, your tender Countrymen doe it, than forraigne Surgeons, who will handle you more cruelly, and take no other pay, but your Lives and Lands.

Aspice vultus,

*Ecce meos, utinamque oculos in pectore posses
Inserere: & patrias intus deprendere Curas.* Ovid.
(Phœb.

*He that to tall men speakes, must lift up's head;
And when h' hath done, must set it where he did:
He that to proud men talkes, must put on pride;
And when h' hath done, 'tis good to lay't aside.*

9. For, Yes, but you speak at three thousand miles distance, which every Coward dare doe, read, if my heart deceives me not, I would speak thus, in the Presence Chamber or House of Commons; hoping Homer will speak a good word for me.

Θαρσάλειθ' γὰρ αὐτὸς ἐν πύσιν ἀμύνων
'Εγρῖσι.

I.

Omnibus

*Omnibus in rebus potior vir fortis & audax
Sic licet hospes, & è longinquis venerit oris.*

*When Kings are lost, and Subjects cast away,
A faithfull heart should speake what tongue can say :
It skils not where this faithfull heart doth dwell,
His faithfull dealing should be taken well.*

4. For, affected termes, read, I hope not ——— If
I affect termes, it is my feebleness, friends that know
me, thinke I doe not : I confesse, I see I have here
and there taken a few finish stitches, which may hap-
pily please a few velvet ears ; but I cannot now well
pull them out, unlesse I should seame-rend all. It
seemes it is in fashion with you to fugar your papers,
and dapple your speeches, with new quodled words.
Ermins in Minister is every mans Coat: Yet we hear
some are raking in old musty charnell-books, for old
mouldy monosyllables; I wish they were all banisht
to Monmouthshire, to returne, when they had more
wit.

*Multa renascentur quæ jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus.* Hor.

I honour them with my heart, that can expresse
more than ordinary matter in ordinary words :
it is a pleasing eloquence, them more, that study wise-
ly and soberly to inhance their native language; them
most of all, that esteeme the late significant speech, the
third great blessing of the Land; it being so enriched,
that a man may speake many tongues in his mothers
mouth; and an uplandish Rusticke, more in one word
than himselfe and all the Parish understands. Affe-
cted

cted termes are unaffecting things to solid hearers; yet I hold him prudent, that in these fastidious times, will helpe disedged appetites with convenient condiments, and bangled ears, with pretty quicke pluckes. I speake the rather becaule, not long since, I met with a book, the best to mee I ever saw, but the Bible; yet under favour, it was somewhat underclad, especially by him who can both excogitate and expresse what hee undertakes, as well as any man I know.

The world is growne so fine in words and witt,

That pens must now Sir Edward Nich'las it.

He that much matter speaks, speakes ne'r a whit.

If's tongue doth not carrear't above his witt.

5. For, You verse it simply, what need have we of your thin Poetry, read, I confesse I wonder at it my self, that I should turne Poet: J can impute it to nothing, but to the flatuousnesse of our diet: they are but sudden raptures soone up, soone downe.

--*Deductum dicere Carmen*, is highly commended by

Macrobius.

Virgil himselfe said,

Agressum tenui meditabor arundine musam.

Poetry's a gift wherein but few excell;

He doth very ill, that doth not passing well.

But he doth passing well, that doth his best,

And he doth best, that passeth all the rest.

6. For tediousnesse, read, I am sorry for it—Wee have a strong weaknesse in N.E. that when wee are speaking, we know not how to conclude; wee make many ends, before we make an end: the fault is in the

Climate; we cannot helpe it though we can, which is the Arch-infirmity in all morality: We are so near the West pole, that our Longitudes are as long, as any wise man would wish, and somewhat longer. I scarce know any Adage more gratefull, than *Grata brevit as.*

Verba confer maxime ad compendium. Plaut.

*Coblers will mend, but some will never mend,
But end, and end, and end, and never end.*

*A well-girt houre gives every man content,
Sixe ribs of beefe, are worth sixe weeks of Lent.*

For, all my other faults, which may bee more and greater than I see, read, I am heartily sorry for them, before I know them, lest I should forget it after; and humbly crave pardon at adventure, having nothing, that I can think of, to plead but this,

Quisquis inops peccat, minor est reus. Petron.

Poore Coblers well may fault it now and then,

They'r ever mending faults for other men.

And if I worke for nought, why is it said,

This bungling Cobler would be soundly paid?

So farewell England old

If evill times ensue,

Let good men come to us,

Wee'l welcome them to New.

And farewell loving Friends,

If happy dayes ensue,

You'l have some Guests from hence,

Pray welcome us to you.

And

And farewell simple world,
 If thou'lt thy Cranium mend,
 There is my Last and All,
 And a Shoem-Akers
 End.

Let me drive in half a dozen plaine honest
 Country Hobnailes, such as the Martyrs
 were wont to weare; to make my work
 hold the surer; and I have done.

1. **T** Here, lives cannot be good,
 There, Faith cannot be sure,
 Where Truth cannot be quiet,
 Nor Ordinances pure.

2. No King can King it right,
 Nor rightly sway his Rod;
 Who truly loves not Christ,
 And truly fears not God.

3. He cannot rule a Land,
 As Lands should ruled been,
 That lets himself be rul'd
 By a ruling Romane Queen.

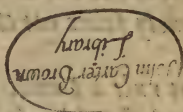
4. No earthly man can be
 True Subject to this State;
 Who makes the Pope his Christ,
 An Heretique his Mate.

5. There Peace will goe to War,
And silence make a noise:
Where upper things will not
With nether equipoyse.

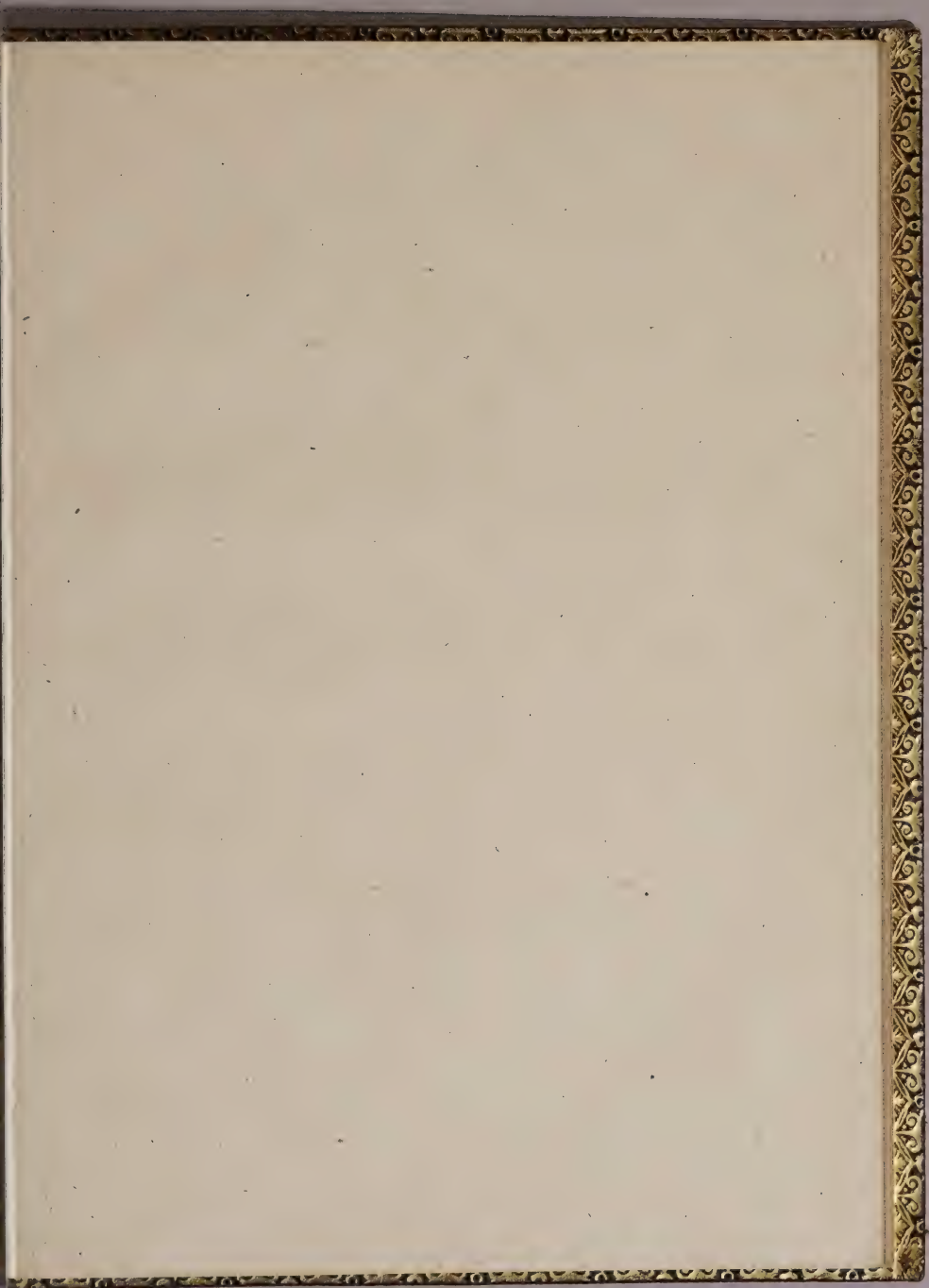
6. The upper world shall Rule,
While Stars will run their race:
The nether world obey,
While People keep their place.

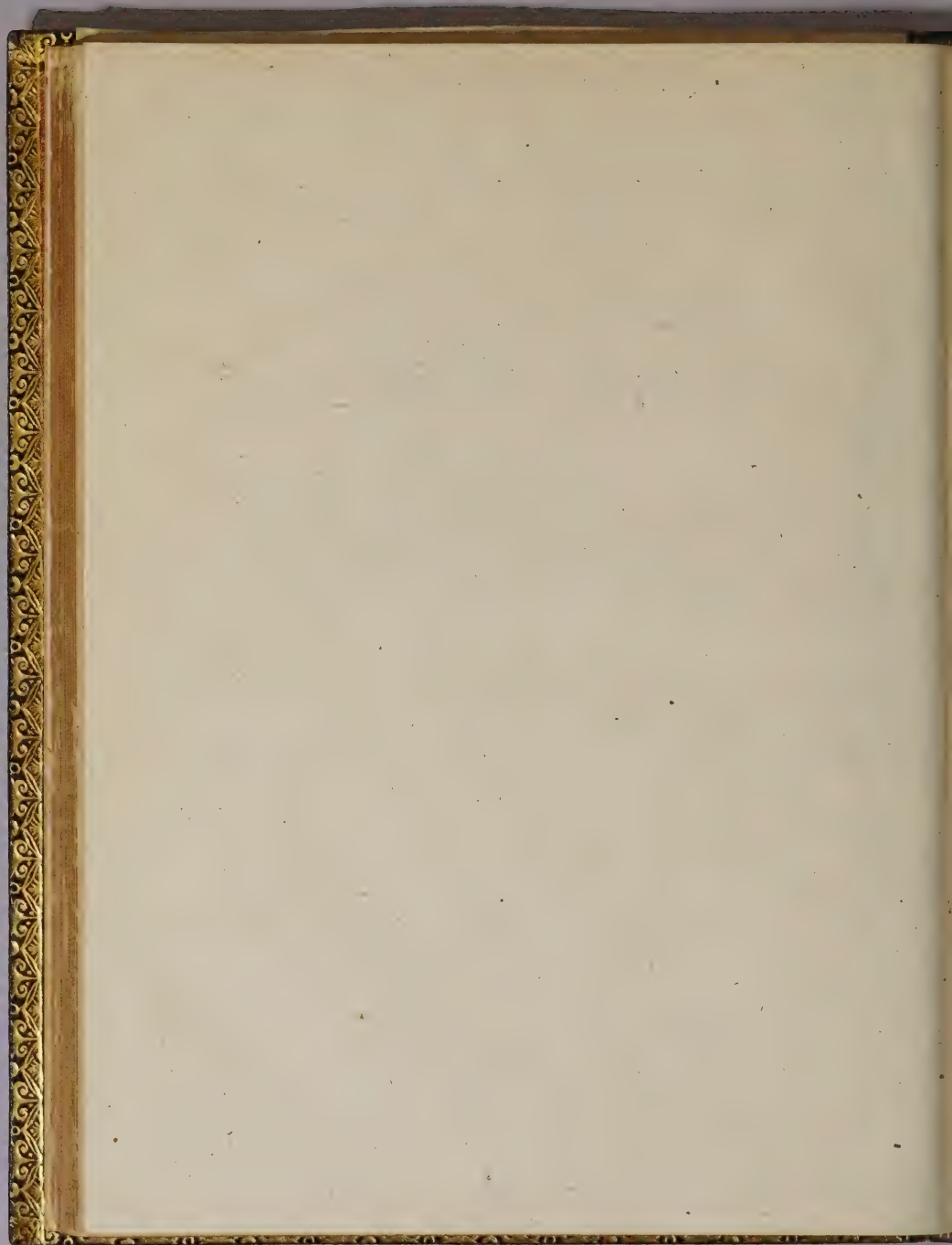
The Clench.

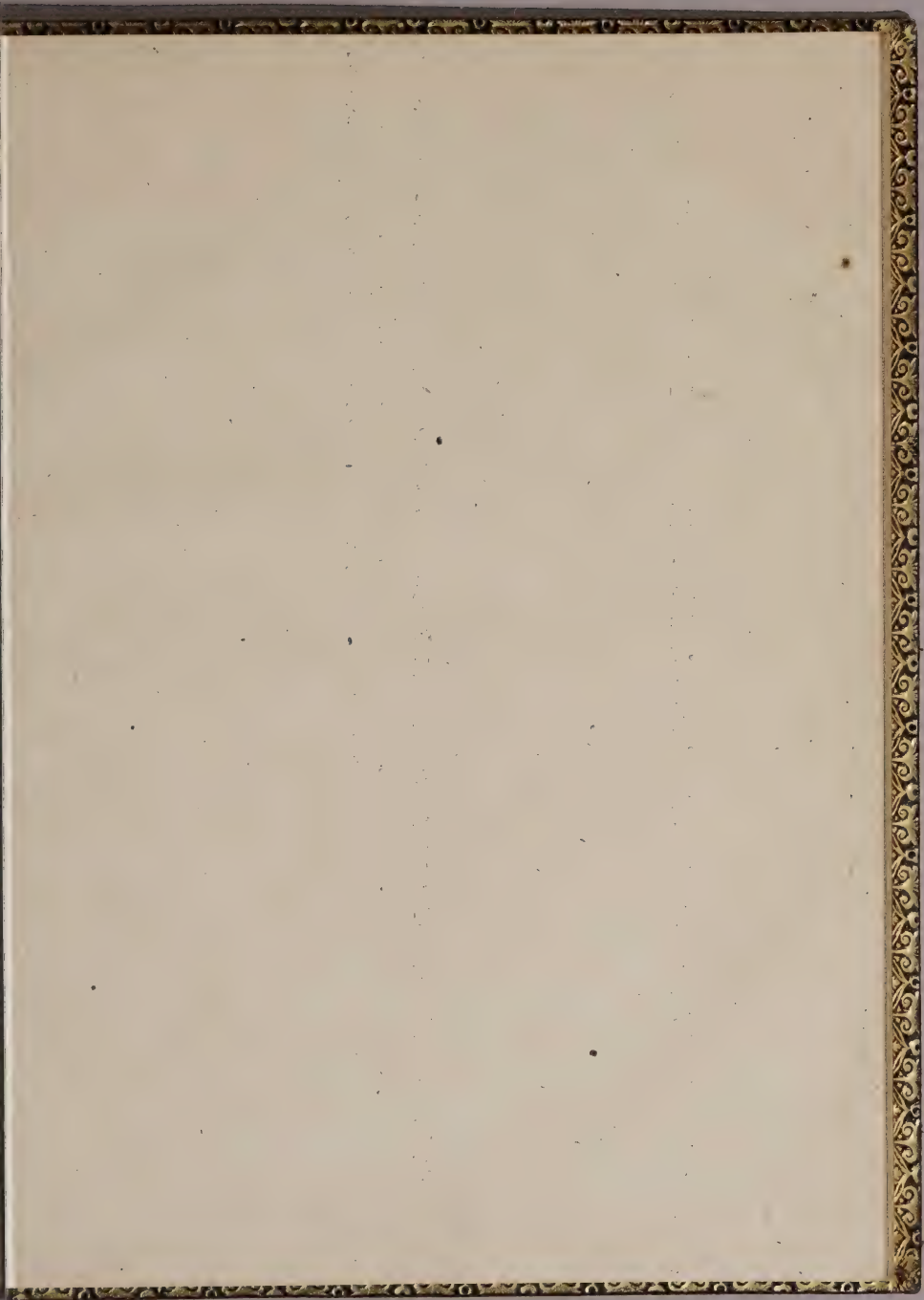
IF any of these come out
So long's the world doe last:
Then credit not a word
Of what is said and past.



FINIS.







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